ΕΙΣΑΓΩΓΗ:

SIVE,

U* 7. 2

INTRODUCTORIUM

Anglo-Latino-Græcum.

COMPLECTENS

COLLOQUIA familiaria,

ÆSOPI Fabulas,

ET

LUCIANI Selectiores mortuorum Dialogos.

In usum Scholarum.

Per *J. Sh.*

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EDOARDO AUREOLO,
EQUITI,

OPTIMO VIRTUTIS,
In pessima ætate,
EXEMPLARI,

Bonarum literarum PATRONO
ORNATISSIMO;

Hanc perexiguam gratæ suæ mentis
TESSERAM
V. V.

Jacobus Shirleius.

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Forms of speaking.	Loquendi formulæ, sive Colloquia.	ΟΙΚΕΙΟΙ Διάλογοι.
The first Century.	*Centuria prima.*	Ἑκατοντὰς α'.
God save you Sir. God save yee friends.	SAlve Domine. Salvete amici.	Χαῖρε Κύριε. Χαίρετε φίλοι.
And you likewise.	Et tu similiter.	Καὶ σὺ ὁμοίως.
I thanke you.	Gratiã habeo tibi.	Ἔχω σοι χάριν.
Good morrow.	Precor tibi felicem diem.	Εὔχομαί σοι ἡμέραν εὐδαίμονα.
Good night to you.	Felicem vobis noctem precor.	Εὔχομαι ὑμῖν τὴν νύκτα εὐτυχῆ.
I wish the same to you.	Idem tibi exopto.	Τοῦτο καὶ σοι εὔχομαι.
Farewell. Fare ye well.	Vale. Valete.	Ἔρρωσο. Ἔρρωσθε.
Commend me to my friends.	Saluta amicos meo nomine.	Ἀσπάζου τοὺς φίλους παρ' ἐμοῦ.
I will obey your commands.	Fiet. Curabitur. Perficiam mandata.	Ἐκτελέσω τὰ πρὸς στεταγμένα σου.
10.	10.	10.
God save you reverend Master.	SAlve præceptor observande.	Χαῖρε διδάσκαλε αἰδέσιμε.
And thee my pretty youth.	Et tu, mi puer.	Χαῖρε καὶ σὺ φίλε παῖ.

My father doth entreat you,	Pater meus rogat te,	Πατήρ μου δεῖται,
That you would please to dine with him.	Ut apud se prandeas.	Συμβιῶναι αὐτῷ ἐν τῷ ἀρίστῳ.
That you would sup with him.	Ut sis ejus conviva in cœna.	Μετ' αὐτοῦ δειπνεῖν.
I prethee excuse me to him.	Quæso te ut me excuses apud illum.	Δεόμαί σου συνηγορεῖν μοι παρ' αὐτῷ.
I fear I shall not.	Timeo ne non possim.	Δέδια μὴ οὐ δύναμαι.
I will come, if I can possible.	Veniam, si quidem licebit.	Ἐλεύσομαι, εἰ ἐξέσται.
Why cannot you come?	Quid obstat quò minùs venire possis?	Τί κωλεύει σε ἐλθεῖν;
I am very full of businesse.	Negotiis plurimis occupatus sum.	Ἀσχολοῦμαι περὶ τράγματα πολλά.
20.	20.	20.
WHat hour is it? or What of the clock is it?	QUota est hora?	Πόση ἐστιν ἡ ὥρα;
I did not tell the clock.	Non numeravi horas.	Οὐκ ἠρίθμησα τὰς ὥρας.
You count wrong.	Aberras numerando.	Διαμαρτάνεις ἐν τῷ ἀριθμεῖν.
The glasse does not run.	Clepsammum subsistit.	Τὸ κλέψαμμον ἵσταται.
'Tis past eleven.	Undecima præterita est.	Ἑνδεκάτη παρῆλθεν.
It is almost twelve.	Imminet hora duodecima.	Ἐπίκειται ὥρα δωδεκάτη.
It is dinner time,	Prandendi tempus adest.	Ὁ τοῦ ἀρίστου χρόνος πάρεστι.

It

It is ſupper time.	Cœnandi tempus eſt.	Ὁ τῆς δείπνου χρόνος πάρεστι.
Get { *Dinner* } *ready.* { *Supper* }	Para { prandium. cœnam.	Ἑτοίμασον τὸ { ἄριστον. δεῖπνον.
Lay the cloth.	Sterne menſam.	Στρῶσον τὴν τράπεζαν.
30.	30.	30.
LIght up the candles.	ACcende candelas.	Ἅπτε τοὺς λύχνους.
Set the ſtools in order.	Colloca ordine ſellas.	Τίθει κατὰ τάξιν τὰς ἕδρας.
Lay cuſhions upon them.	Pulvinaria ſuperpone.	Περικεφάλαια ὑπόθες.
The gueſts are come already.	Convivæ jam adſunt.	Οἱ κεκλημένοι ἤδη πάρεισι.
Waſh the glaſſes.	Elue pocula vitrea.	Ἔκπλυνε τὰ ἐκπώματα ὑάλινα.
Set the ſalt on the board.	Appone ſalinum.	Παράθες ἁλοδόχον.
Trenchers, knives,	Orbes, cultellos,	Σφαῖρας, μαχαιρίδια,
Meat, fiſh.	Cibum, piſces.	Τροφὴν, ἰχθύας.
Bring water to waſh our hands.	Adfer aquam ad lavandas manus.	Φέρε ὕδωρ πρὸς τὸ νίπτειν τὰς χεῖρας.
Let us waſh together.	Lavemus una.	Νίψωμεν ὁμοῦ.
40.	40.	40.
WAſh you firſt.	LAva prior.	ΝΙπτε σὺ πρότερον.
Reach me the towel.	Porrige mihi mantile.	Ἔπιδός μοι χειρόμακτρον.
Wipe your hands.	Abſterge manus.	Ἔκμαξαι τὰς χεῖρας.
The meat is upon the table.	Cibus appoſituſeſt.	Τὸ σιτίον παρατέθειται.

Therefore sit down.
The dinner is spoil'd with your stay.

Where would you have me to sit?
Sit at the upper end of the table.
Childe say grace.

Accumbite igitur.
Prandium corrumpitur vestra tarditate.
Ubi jubes me sedere?
In primo loco accumbe.
Puer consecra mensam.

Καθίζεσθε ὦν.
Τὸ ἄριστον διαφθείρεται διὰ τὴν βραδύτητα.
Πῦ κελεύεις με καθίζεσθαι;
Ἐν πρώτῳ τῷ τόπῳ κατάκλινε.
Παιδάριον εὐλόγησον τὴν τράπεζαν.

50.
Grace before meat.

50.
Benedictio cibi.

50.
Εὐλογία τροφῆς.

O Lord God,
Sanctifie the meat,
and drinke of thy servants
through Jesus Christ our Lord, Amen.

DOmine Deus,
Benedic cibum,
& potum servorum tuorum
per Jesum Christũ Dominum nostrum, *Amen.*

Κύριε ὁ θεός,
Ἁγίασον τὴν βρῶσιν,
καὶ πόσιν τῶν δούλων σου
διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν, Ἀμήν.

BLess us O Lord,
and these these thy gifts
which of thy bounty
we are to receive
through Christ our Lord, Amen.

BEnedic Domine nos,
& hæc tua dona
quæ de tua largitate
sumus sumpturi
per Christum Dominum nostrum,
Amen.

Εὐλόγησον κύριε ἡμᾶς
καὶ ταῦτα τὰ δῶρα
ἃ ἐκ τῆς εὐεργεσίας σου
μέλλομεν λαβῶν
διὰ Χριστοῦ τοῦ κυρίου ἡμῶν, Ἀμήν.

Grace

60. Grace after meat.	60. *Gratiarũ actio post cibum.*	60. Εὐχαριστία ὑπὲρ τροφῆς.
BLessed be our Lord,	BEnedictus dominus,	ΕΥλόγητος ὁ θεὸς,
who doth take compassion,	qui miseretur	ὁ ἐλεῶν
and nourish us	& nutrit nos	καὶ τρέφων ἡμᾶς
out of his bounty	ex benignitate sua	τῇ αὐτοῦ χάριτι
now and alwaies,	nunc & semper,	νῦν καὶ αἰεὶ,
and for ever and ever, Amen.	& in sæcula sæculorum, *Amen.*	καὶ εἰς τοὺς αἰῶνας, Ἀμήν.
WE give thee thanks	AGimus tibi gratias	ΕΥχαριστοῦμέν σοι
(oh Almighty God)	(omnipotens Deus)	(παντοκράτωρ θεὲ)
from whom all good doth proceed	à quo omne bononorum genus emanat,	ἐφ' οὗ πᾶν ἀγαθῶν εἶδος ἀπορρεῖ
for all thy benefits,	pro universis beneficiis tuis,	ὑπὲρ πασῶν εὐεργεσιῶν σου,
who livest and reignest world without end, Amen.	qui vivis & regnas, in sæcula sæculorum, *Amen.*	ὃς ζῇς καὶ βασιλεύεις εἰς τοὺς αἰῶνας τῶν αἰώνων, Ἀμήν.
70.	70.	70.
BE merry.	PRæbete vos hilares.	ΠΑρέχετε ὑμᾶς περιχαρεῖς.
Ye are very welcome.	Grati advenistis omnes.	Ἡδεῖα ἐμοί ἐστιν ἡ παρουσία ὑμῶν.
Reach me the cup.	Porrige mihi poculum.	Ἐπίδος μοι τὸ ποτήριον.

A

A health to you all all in beer.	Sit ſaluti omnibus hæc cereviſia.	Ἔστω σωτήριος ἅπασι ὁ ζῦθος.
God grant it.	Faxit Deus.	Γένοιτο τοῦτο.
Fill ſom beer, wine, that wee may drinke.	Infunde cereviſiã, vinum, ut bibamus.	Ἔγχεε ζύθον, οἶνον, ἵνα πίνωμεν.
Will you not pleaſe to drink?	Non vis bibere?	Οὐ θέλεις πίνειν;
Why doe you not drink?	Cur non bibis?	Διὰ τί οὐ πίνεις;
I drink to you.	Propino tibi.	Προπίνω σοι.
I pledge you willingly.	Libenter à te accipio.	Ἡδέως παρὰ σοῦ λαμβάνω.
80.	80.	80.
I Am not dry. I have drank enough.	NOn ſitio. Satis bibi.	Οὐ διψῶ. Ἱκανῶς ἔπιον.
Doe not drink all.	Ne totum ebibas.	Μὴ ὅλον ἔκπινε.
I will leave enough for you.	Satis tibi relinquam.	Ἱκανόν σοι λείψω.
There is no wine left.	Nihil vini reliquũ eſt.	Οἶνον οὐκ ἔτι ἔχομεν.
Cut me ſome beef.	Abſcinde mihi aliquid de carne bovina.	Ἀπότεμνέ μοι τὶ τῆς κρέως βυκολικῆς.
Will you have any fiſh?	Vis aliquid de piſce?	Βούλει τι τῆς ἰχθύος;
Take away this diſh.	Tolle hanc patinam.	Αἶρε τὴν πίνακα τοῦτον.
Set the other meat on the board.	Appone cætera fercula.	Παράθες ἑδέσματα ἄλλα.
I have ſatisfied my hunger.	Sedavi famem.	Ἔπαυσα τὸν ὄρεξιν.

90.	90.	90.
You are a small eater.	TU perpauci cibi es.	Σὺ μὲν ὀλιγότροφος εἶ.
Doe you not remember the Greeke Proverb,	Non ignoras veterum Græcorum legem,	Οὐκ ἀγνοεῖς τὸ τῶν παλαιῶν Ἑλλήνων,
Drink, or be gone.	Aut bibe, aut abi.	Ἢ πίθι, ἢ ἄπιθι.
Broile this fish upon the grid-iron. flesh	Torre hunc piscē, carnem in craticula.	Ὄπτησον τὴν ἰχθὺν τοῦτον ἐν ἐσχαρίῳ.
Take heed it be not burn'd.	Cave ne aduratur.	Φυλάττου μὴ κατακαίηται
Have a care to boil the egges— soft. hard.	Cave ut ova coquantur molliuscula, duriuscula.	Φρόντιζε, ὅπως τὰ ὠὰ ἕψητε μαλακώτερα, σκληρότερα.
The egges are raw.	Ova sunt cruda.	Τὰ ὠὰ ἐστιν ὠμά.
Too soft.	Justo molliora sunt.	Τοῦ δέοντος μαλακώτερα.
Change the trenchers	Muta orbes, quadras.	Ἄλλαττε σφαίρας.
Bring the rost-meat. boild-meat.	Adfer carnes assas, elixas.	Φέρε κρέα ὀπτὰ, ἑφθά.
100. The second Century.	100. *Centuria secunda.*	100. Ἑκατοντὰς β'.
SNuff the candle.	EMunge candelam.	ΠΡόμυττε τὴν λύχνον.
Take heed you put it not out.	Cave ne extinguas.	Φύλαττε σβεννύναι τὴν λύχνον.

Bring

Bring me the apples
pears
cherries
wall-nuts
ſmall nuts.

Appone poma
pyra
cerafa
juglandes
nuces avellanas.

Παρεθὶς μῆλα
ἄπια
κεράσια
κάρυα
λεπτυκάρυα.

Reach me the butter
cheeſe
bread
ſalt.

Porrige mihi butyrum
caſeum
panem
ſalem

Ἔπιδός μοι βούτυρον
τύρον
ἄρτον
ἅλα.

Bring the ewer and towell.

Adfer pelvim cum mantili.

Ἔνεγκε λεχάνιον σὺν τῷ χειρομάκτρῳ.

Lay more wood on the fire.

Plus lignorum pone in foco.

Πλείω ξύλα ἐν τῇ ἑστίᾳ παρέθου.

I invite you to dinner / ſupper / to morrow

In craſtinum te ad prandium / cœnam / voco.

Εἰς τὸ αὔριον σε ὀπτὸν ἄριστον / δεῖπνον / καλέω.

I cannot promiſe you.

Non poſſum polliceri.

Οὐ δύναμαι ὑπισχνεῖσθαι.

Wherefore?

Propter quam cauſam?

Τίνος ἕνεκα;

I muſt tarry at home.

Tunc quidem manendum eſt mihi domi.

Τότε μὲν ἐμοὶ οἴκοι μενετέον ἐστί.

10.

Preſuming upon your favour,

10.

Veſtra comitate fretus,

10.

Ἐγὼ τῇ ὑμετέρᾳ φιλανθρωπίᾳ πεπεισμένος,

I have invited you to a courſe dinner / ſupper.

Invitavi vos
Ad prandiũ frugale, cœnã frugalẽ.

Ἐκάλεσα ὑμᾶς ὀπτὸν ἄριστον / δεῖπνον / εὐτελές.

It was too great.

Supra ſplendidum fuit.

Τὸ περιβαλλόντως λαμπρὸν γέγονε.

Ton

You are onely to be condemned,
That you make an apologie.
I entreat you take this poor ſupper in good part.
We can but thank you.
I am obliged to you,
that you would vouchſafe to come.

Id unum habes cur accuſandus ſis, quòd excuſas.

Peto à vobis Cœnam licèt tenuẽ boni cõſulatis.
Gratiam tantum agimus.
Ego agnoſco me tibi gratiã debere quòd non dedignatus es venire.

Τοῦτο μόνον καταγνωστέον ὅτι ἀποπολογίαν ποιεῖς.
Δέομαι ὑμῶν δειπνίδιον καίτοι εὐτελὲς σέργειν.
Εὐχαειστοῦμεν μόνον.
Ἐγὼ ὁμολογῶ σοι χάειν ὀφείλειν,
Ὅτι ἐλθεῖν ἠξίωσας.

20.

Formes how we ought aske any thing of the Maſter.

REverend Maſter,
I pray give me leave
to be abſent from School
at three aclock.
I have ſome buſines to doe.
I muſt goe into the field.
I deſire it may be done with your liking.
I pray give mee leave to go forth,

20.

Formulæ petendi quippiam à Præceptore.

PRæceptor obſervande, quæſo ut liceat mihi abeſſe Scholæ

horâ tertiâ.
Eſt mihi aliquid efficiendum.
Eſt mihi abeundum in agros.
Id, ut tuâ pace fiat, oro.

Concedas mihi facultatem abeundi foras,

20.

Παρεγδείγματα οἷς χρὴ αἰτῆσαί τι παρὰ διδασκάλου.

Αἰδέσιμε Παιδαγωγὲ,
δέομαί σε συγχωρῆσαί μοι
τῆς σχολῆς ἀπεῖναι

τῇ ὥρᾳ τείτῃ,
Δεῖ γάρ με ὁπιτελέσαί τι.
Ἀναγκαίως ἔχω εἰς ἀγρὸν βαδίζειν.
Τοῦτο, σοῦ συγχωρήσαντος, γίνεσθαι ἀξιῶ.
Δός μοι ἐξουσίαν ἐξελθεῖν ἔξω,

To ease my selfe.

Causa levandi alvi.

Ἕνεκα τῆς ἀποσκυβάσεως.

To make water.

Causa reddendæ unæ.

Ἕνεκα τῆς οὐρῆσαι.

30.

LEt me goe out of the Schoole,

30.

LIceat mihi ludo literario exire,

30.

Ἐκέτω μοι τῆς διδασκαλείου ἐξελθεῖν,

To buy paper,

Ad emendum papyrum,

πρὸς τὸ ἀγοράζειν πάπυρον,

pens.

pennas.

πλοεῖν.

One stayes to speak with me

Quispiam me conventum expetit,

Τὶς σὰς ἐπιθυμεῖ με προσιδεῖν

at the doore,

præ foribus,

πρὸ τῆς θύρας,

Pray give me leave to goe to him.

Liceat, mihi, pace tua, ad hunc exire.

δέομαί σε δῦναί μοι ἐξουσίαν πρὸς τοῦτον ἐξιέναι.

My Father bid me come home at foure.

Pater meus jussit me domum redire horâ quartâ.

Πατήρ μου ἐκέλευσέ με οἴκαδε ἐπανελθεῖν τῇ ὥρᾳ τετάρτῃ.

That I may doe so, I beg your favour.

Id ut mihi liceat facere, oro.

τοῦτο ἵνα μοι ἐξῇ ποιεῖν, ἀξιῶ.

My head

Dolet mihi caput.

Ἀλγέω τὴν κεφαλὴν,

teeth } *akes.*

Dolent mihi dentes.

τοὺς ὀδόντας,

belly

Dolet mihi ventriculus.

τὴν γαστέρα.

40.

MY nose bleeds.

40.

NAsus stillat sanguinem.

40.

Ἡ ῥὶς στάζει αἷμα.

I am not well.

Malè habeo.

Κακῶς ἔχω.

Therefore I pray let me goe home.

Ideo quæso liceat mihi ire domum.

Τότε ἕνεκα, δέομαι ἐξεῖναί μοι οἴκαδε ἀπελθεῖν.

John

John desires you would not be angry for his absence.

Johannes petit sibi absenti veniam dari.

Ἰωάννης αἰτεῖ αὐτῷ ἀπόντι συγγνώμην ἔχειν.

I have lost a Book yesterday.

Libellum heri amisi.

Χθὲς βιβλίον ἀπώλεσα.

If any one have found it,

Si quis fortè eum invenerit,

Εἴ τις ποτὲ αὐτὸ εὗρῃ,

let him return it.

mihi restituat.

μοὶ ἀποδῶ.

How shall I say in Greek?

Quibus verbis dicã Græcé?

Πῶν τρόπον λέξω Ἑλλωϊστί;

Teach me.

Doce me.

Δίδαξόν με.

Thus you shall say.

Sic dices.

χτὶ τρόπον λέξεις.

50.

I Pray set mee a copy of Greek Letters,

50.

Describas quæso mihi figuras elementorum Græcorum,

50.

Δέομαι γράφειν μοι τὰς στοιχείων ἑλλωϊκῶν χαρακτῆρας,

which I may imitate.

quas scribendo imiter.

ἃς τῷ γραφεῖν ἂν μιμῶμαι.

Where is the Originall,

Ubi habes archetypum,

Ποῦ ἔχεις τὸν ἀρχέτυπον,

Which I wrote for you a while ago?

quem ante paucos dies tibi præscripsi?

ὃν πρὸ ὀλίγων ἡμερῶν σοι κατέγραψα;

I lost it by my negligence.

Per incuriam amisi eum.

Τοῦτον δι' ἀμελείας ἀπώλεσα.

Peter tore it.

Petrus eum mihi discerpsit.

Πέτρος αὐτόν μοι διέσπασεν.

Now you have another.

En, habes jam alium;

Ἰδοὺ, ἔχεις νῦν ἄλλον.

Take heed you doe not lose this too.

Cave ne & hunc perdas.

φρόντιζε ὅπως μὴ καὶ τοῦτον ἀπολέσῃς.

I pray make me a pen.

Quæso te ut præpares mihi pennã.

Δέομαί σε παρασκευάζειν μοι τὸ πτερόν.

What

What kinde of pen doe you desire?

Qualem pennam cupis?

ποῖον πλεκὸν θέλεις;

60.

Make it for your own hand.
Set me how much I shall learne.
Rule me some lines.
I have no inke,

knife,
penne,
money.

Why doe you come so late?
Our people call'd me up late.

I rise late against my will.
Our Clock went false.
I had left my book at home,
And was faine to to runne back to fetch it.

60.

Attempera ad manum tuã.
Præscribe mihi quantũ ediscam.
Duc mihi lineas.
Non est mihi atramentum,
cultellus,
penna,
pecunia.
Cur tam serò venis?
Nostri seriùs me somno excitaverunt.
Seriùs surrexi præter voluntatem.
Horologium nostrum aberravit.
Librum reliquerã domi,
Et ex itinere domum recurri, ut afferrem.

60.

Προσάρμοζε τῇ χειρί σε.
Πρόσταξόν μοι ὅσον χρῇ με ἐκμαθάνειν.
Ἄγε μοι γραμμάς.
Οὐκ ἔστι μοι μέλαν γραφικὸν,
μαχαιρίδιον,
πλεκὸν γραφικὸν,
χρύμαλα.
Διὰ τί ὕστερον βραδέως ἦκες;
Οἱ ἡμέτεροι βραδυπλεκόν με ἤγειρον.

Βραδύτερον ἀνέστην παρὰ γνώμην.
Τὸ ὡρολόγειον ἡμῶν διήμαρτε.
Κατέλιπον βιβλίον οἴκοι,
Ἐκ τῆς ὁδοῦ οἰκάδε ἀνέδραμον ἕνεκα τοῦ κομίζειν αὐτήν.

70.

My Mother sent me of an errand.
What hindred you to day,
that you were not

70.

Miserat me quopiã mater.
Quid te impedivit hodiè,
quo minùs inter-

70.

Ἀπέστειλέ με ποι ἡ μήτηρ.
Τί ἐκώλυσέ σε σήμερον,
ὃ παραγίνεσθαι τῇ

present

Present at Lecture?	fueris lectioni?	ἀναγνώσει;
I was sick.	Ægrotavi.	Ἀῤῥώστως εἶχον.
I had no Shoos.	Non erant mihi calcei.	Οὐχ ὑπῆρχόν μοι ὑποδήματα.
My Mother would not let me come,	Mater noluit me adesse,	Μήτηρ οὐκ ἔθελέ με εἰσιέναι,
for the extreame cold weather,	propter intensum frigus.	διὰ το ὑπερβάλλον ψύχος,
The hot weather,	Vehementm. æstũ.	περισσὸν θάλπος,
The rain.	Pluviam.	τὸν ὑετόν.
We had a Wedding at our house.	Nuptiæ celebratæ sunt domi nostræ.	Γάμος ἐγένετο ἐν τῇ ὑκίᾳ ἡμῶν.
I pray pardon me now,	Ut veniam mihi nunc des,	Δεόμαι νῦν συγνώμην μοι ἔχειν,
I will be diligent hereafter.	Posthac ero diligens.	μετὰ ταῦτα σπουδαῖος ἔσομαι.
80.	80.	80.
GOe see what Peter *does,*	EAs visum quid agat Petrus,	Ἴθι βλεψάμενος τί πράττει Πέτρος,
that he is not at School.	quòd nunc non sit in Schola.	ὅτι ἐν τῷ νυνὶ ἄπεστι τοῦ διδασκαλείου.
I will doe it Sir.	Faciam domine.	Ποιήσω κύριε.
My Master bid me aske	Præceptor jussit interrogare,	Ὁ Διδάσκαλος ἐκέλευσεν ἐρωτῆσαι,
why you are not present at the Lectures.	quare non intersis lectionibus.	διὰ τί ταῖς ἀναγνώσεσιν οὐ παραγίνῃ.
You see I am busie.	Vides me occupatum.	Ὁρᾷς με ἀσχολούμενον.
Sick.	Male habentem.	Νοσοῦντα.
Therefore I pray excuse me.	Ideo oro, ut me absentem excuses.	Διὰ τοῦτο δεομαί σου ὑπέρ μου οὐπόντος ἀπολογεῖσθαι.
As soon as I recover,	Ubi meliùs habere cœpero,	Ὅταν βέλτιον ἔχειν ἄρξομαι,

I wil presently come to School.	ſtatim revertar ad vos in Scholam.	ταχέως ἀναστρέψω πρὸς ὑμᾶς εἰς τὸ σχολεῖον.
I have been careful Maſter to doe your commands.	Curavi præceptor quod mandaſti.	Διέπραξα καθηγητὰ ὅσα προσέταξας.
90.	90.	90.
IT is well.	BEne habet.	Καλῶς ἔχει.
What ſayes Peter?	Quid reſpondet Petrus?	Τί ἀπεκρίνει ὁ Πέτρος;
Peter ſayes he is buſie.	Petrus dicit ſe occupatum.	Πέτρος λέγει ἀσχολεῖσθαι.
He is ſick.	Male habentem.	Κακῶς ἐχοντα.
He has been ſick in Bed three dayes.	Decumbit in lecto jam tres dies.	Κεῖται ἐν τῇ κλίνῃ τρεῖς ἡμέρας συνεχῶς.
His Father and Mother ſay he is gone into the Countrey.	Parentes dicunt ipſum peregrè profectum eſſe.	Οἱ γονεῖς φασὶν ἀυτὸν ἀποδημῆσαι.
His Father ſayes he had no buſineſſe,	Pater dicit, ei nihil fuiſſe negotii,	Παῖδα λέγει αὐτῷ ἐδεμίαν ὑπάρξαι πραγματείαν,
Therefore he entreats you to whip him,	Ideo rogat ut verberes eum,	Διὰ τοῦτο, δεῖται ραβδίζειν αὐτὸν,
when he comes to Schoole.	cùm in Scholam fuerit reverſus.	ὅταν εἰς τὸ σχολεῖον ἐπανέλθε.
He is ſick of a Feaver.	Laborat febri.	ἐπύρεττε.
He is not at home.	Non eſt domi.	Οἶκοι οὐκ ἔστι.

100.
The third Century.

THomas *is troubleſome to me.*
He will not let me write.
He thruſts me.
He derides me.
He put out his foot to give me a fall.
He pull'd me by the haires.
He will not let me goe by him.
He diſturbes me at my leſſon.
He ſits in my place.
He thruſt me out of my place.

10.
HE ſtruck me with his fiſt, inkhorne.
He took me a boxe o'th eare.
He threw at me his book, a ſtone,

100.
Centuria tertia.

THomas moleſtus eſt mihi.
Non ſinit me ſcribere.
Trudit me.
Illudit mihi.
Objecit mihi pedem ut caderem.
Convulſit mihi capillos.
Non ſinit me tranſire.
Interturbat me ediſcentem.
Occupat locũ meum.
Extrudit me ex loco meo.

10.
PErcuſſit me pugno, atramentario.
Colaphũ mihi mipegit.
Conjecit in me librum, lapidem,

100.
Ἑκατονλὰς γ'.

Θωμᾶς παρέχει μοι πρᾶγμα.
Οὐκ ἐᾷ με γράφειν.
Ὠθεῖ μέ.
Καλαγελᾷ με.
Περσέβαλλέ μοι πόδα ἵνα πέσω.
Κνίζει τὰς τρίχας μου.
Οὐκ ἐᾷ με διαβαίνειν.
Ἐνοχλεῖ με ἐκμανθάνοντα.
Κατέχει τὸν τόπον μου.
Ἐκβαλλέ με ἐκ τόπου μου.

10.
Ἔτυψέ με κολάφῳ, μελανδοχείῳ.
Ἐκολάφισέ με.
Ἐκβαλεν εἰς ἐμὲ βιβλίον, λίθον,

ſtone,

ſnow.	nivem.	χιόνα.
He cut me with a knife.	Vulneravit me cultello.	Ἐτραυμάτισέ με μαχαιρίῳ.
He ſpit upon my cloaths.	Conſpuit in veſtem meam.	Ἐνέπτυσεν εἰς ἱμάτιον.
He curſed me.	Maledixit mihi.	Καθηρήσατό με.
He miſcall'd me.	Appellavit me ignominioſo nomine.	Ἄλλως με ὠνόμασε.
He threatned me.	Cōminatus eſt mihi.	Ἠπείλησέ μοι δεινῶς.
He reproaches me.	Petulanter me calumniatur.	Ἀσελγῶς μοι λοιδορεῖ.
He blotted my book.	Commaculavit libellum.	Ἐρρύπαινε τὸ βιβλίον.
He owes me money.	Debet mihi pecuniam.	Ὀφείλει μοι χρήματα.
He will not pay me.	Non mihi perſolvet.	Οὐ βέλει μοι ἀποτίειν.
He put not off his Hat as you paſt by.	Non aperuit caput te tranſeuntte.	Οὐκ ἀνέῳξε τὴν κεφαλὴν, σὲ διαβαίνοντα.
He does not obey his Parents.	Non præbuit ſe obedientem parentibus.	Οὐ παρέχει ἑαυτὸν ὑπηθῆ τοῖς γονεῦσι.
It is not ſo.	Non ita ſe res habes.	Οὐχ ἔτως ἔχει τὸ πρᾶγμα.
He tells untruth.	Mentitur.	Ψεύδεται.
He beares me ill will,	Mihi malè vult.	Δυσμενῶς ἔχει πρὸς μέ.
Therefore he invents this againſt me.	Ideo hoc comminiſcitur in me.	Διὰ τῦτο ταῦτα πλάττει κατ' μέ.
I did him no hurt.	Non læſi eum.	Οὐκ ἔβλαψα αὐτόν.
I did not touch him.	Non attigi eum digito.	Οὐκ ἥψαμην αὐτῦ δακτύλῳ.

30.	30.	30.
I Did it against my will.	NOn volens feci.	Ὀυκ ἑκὼν ἔπραξα.
I did it rashly.	Per imprudentiam feci.	Διὰ ἀγνόιας ἐποίησα.
He Wronged me first.	Ille priùs in me deliquit.	Αὐτὸς πρότερον εἰς ἐμὲ ἐξήμαρτε.
I am sorry for it.	Pœnitet me facti.	Μεταμέλει μοι τοῦ ἔργου.
I will doe so no more.	Nihil tale deinceps faciam.	Οὐδὲν τοιοῦτο μετὰ ταῦτα ποιήσομαι.
I had no leisure to write, to learne.	Non fuit mihi otiũ scribendi, discendi.	Οὐκ ὑπῆρξέ μοι σχολὴ τοῦ γράφειν, μαμθάνειν.
My business would not let me come.	Propter occupationes non potui adesse.	Διὰ τὴν ἀσχολίαν οὐκ ἐδυνάμην παρεῖναι.
Where is the Master?	Ubi est præceptor?	Ποῦ ἐστι διδάσκαλος;
I know not.	Nescio.	Οὐκ οἶδα.
He is in his study.	Est in Musæo.	Ἔστιν ἐν τῷ μουσείῳ.
40.	40.	50.
HE is gone abroad.	EGressus est ex ædibus.	Ἐχεπορεύετο τῆς οἰκίας.
Come hither.	Accede.	Πρόσελθε δεῦρο.
Stay a little.	Resiste paulisper.	Μένε ὀλίγον χρόνον.
I have something to say to you.	Habeo quod tibi dicam.	Ἔχω σοι τὶ εἰπεῖν.
I have a suite to you.	Est quod à te petam.	Ἔστιν ὁ παρὰ σοῦ αἰτήσω.
I will doe it, but upon this condition,	Expediam, sed ea conditione,	Ἀποτελέσω, ἀλλὰ ἐπὶ ταύταις ὁμολογίαις,
That you will doe as much for me,	Ut tu idem facias mihi,	Ὅπως καὶ σὺ τὸ αὐτὸ ποιήσῃς,

If

If I have occasion.	Si fortè mihi opus erit.	Εἴ ποτέ μοι δεήσει.
Conster me this.	Interpretare hæc.	Ἑρμήνευέ μοι ταῦτα.
How far must we say without book?	Quantum est nobis pronuncianandum memoriter?	Πόσον χρῆ ἡμᾶς ἀπὸ στόματος εἰπεῖν;
50.	50.	50.
HEare me say without booke,	AUdi me pronunciantem memoriter.	Ἄκουσόν μου ἀπὸ στόματος ἀναγινώσκοντος,
And I will heare you again.	Postea vicistim te audiam.	Μετὰ ταῦτα ἐναλλάξ σου ἀκούσω.
You say false.	Aberras pronunciando.	Κακῶς ἀναγινώσκεις.
Doe not speak too fast.	Ne præcipites verba.	Μὴ ἀνάγνωθι προπετῶς.
It is better to offend by slow speaking,	Satius est peccare tarditate in loquendo,	Βέλτιόν ἐστι βραδύτητι ἁμαρτάνειν ἐν τῷ λαλεῖν,
then by speaking too fast.	quàm celeritate.	ἢ ταχύτητι.
Be ready and confident.	Sis præsenti animo.	θάρσει.
Feare hurts the memory.	Metus officit memoriæ.	Ὁ φόβος βλάπτει τὴν μνήμην.
Shut your book.	Claude librum.	Πτύξον τὴν βίβλον.
You must trust your memory, not books.	Fidendum est memoriæ, non libris.	Τῇ μνήμῃ, καὶ μὴ ταῖς βίβλοις πιστεύειν δεῖ.
60.	60.	60.
EVery one knows so much	TAntum quisque scit,	Τοσοῦτον ἕκαστος ἐπίσταται,
as he can remember.	quantum memoriâ tenet.	Ὅσον μνημονεύει.

Where

Where shall I begin?	Unde faciam initium?	Πόθεν ποιήσομαι τὴν ἀρχήν;
Begin where you left last.	Incipe ubi proximè desiisti.	Ἔξαρχε ὅπου ὕστατα ἔληξας.
Give me a little of your inke, your paper.	Da mihi paululũ de tuo atramento, tua charta.	Δός μοι ολίγον τι τοῦ μέλανος γραφικοῦ, τῆς παπύρου.
Whose book is this? mine, Peters.	Cujus est liber? meus, Petri est.	Τίνος ἐστὶν ἡ βίβλος; ἐμοῦ ἐστὶν, ἐστὶ Πέτρου.
Restore me my book:	Redde mihi librum:	Ἀπόδος μοι ποτὲ τὴν βίβλον μου,
You have had it long enough.	Eo satis usus es.	Ἅλις αὐτῇ χρησάμενος.
Leave talking, laughing.	Desine fabulari, ridere.	Παύου λαλῶν, γελῶν.
Our Master is come.	Præceptor adest.	Διδάσκαλος πάρεστι.
70.	70.	70.
WHat book have you?	QUid libri habes?	Τίνα βίβλον ἔχεις;
It is a Grammar.	Grammatica est?	Γραμματική ἐστι.
Let me see it a little.	Videam parumper.	Συνχώρησόν μοι ὀλίγον τὴν βίβλον σου εἰσορᾶν.
Be silent, and doe your businesse.	Tace, & quæ tibi mandato sunt facito.	Σίγα, καὶ τὰ προστεταγμένα πράττε.
Although your Master be absent,	Licet preceptor absit,	Κάιπερ ὁ διδάσκαλος ἄπεστι,
God yet is present,	Deus tamen adest,	ὅμως ὁ θεὸς πάρεστι,
That knowes, and sees all things.	qui omnia scit, & intuetur.	ὁ παντὰ εἰδὼς, καὶ εἰσορῶν.
I note you for	Noto te,	Σημειῶσε τῆς ἐπιχωρίου

English,	Vernaculi ſermonis,	Λέξεως,
Soleciſme,	Solœciſmi,	Τῦ σολοικισμῦ,
Barbariſme.	Barbariſmi.	Βαρβαεισμῦ.
Speak Latine.	Loquere Latinè.	Λάλησον Ρωμαϊσί.
Greek.	Græcè.	Ἑλλωισί.
Will you contend with me in writing?	Placet tibi certare mecum in ſcribendo?	Ἀρέσκει σωαγωνίζεδαί μοι ἐν τῷ γεάφειν;
80.	80.	80.
WHo knocks at door?	QUis pulſat oſtium?	Τις κόπλει τλὼ θύραν;
It is I.	Ego ſum.	Ἐγώ εἰμι.
What I?	Quis ego?	Τίς ὁ ἐγώ;
Tell your name.	Ede nomen tuum.	Φθέγξῦ τὸ ὀνομά σε.
What is your name?	Quod eſt nomen tibi?	Ὄνομά σοι τί ἐσίν;
My name is John.	Eſt mihi nomen Joanni.	Ἐσί μοι ὄνομα Ἰωάννης.
Let me in, open the door.	Intromitte me, aperi januam.	Εισδέχυ με, ἄνοιγε τλὼ θύραν.
The door is open.	Janua aperta eſt.	Ἡ θύρα ἀνεωγμένη ὄζι.
One hath asked for you.	Quæſivit te quiſpiam.	Ἐζήτησέ σέ τις.
Are you in jeſt or earneſt?	Serióne, an joco iſtud dicis?	Σπυδῆ τῦτο λέγεις, ἢ παίζεις;
90.	90.	90.
I Do not jeſt.	EXtra jocum dico.	Χωεὶς παιδιᾶς φημί.
Why doe you cry?	Quam ob cauſam fles?	Τί δακρύεις;
What misfortune hath hapned to you?	Quid mali tibi accidit?	Τί κακὸν ἔπαθες;

My Master has beaten me.
What fault did you commit? None.
This is the common answer of Children,
when they deserve to be whipt.
What is the quarrel amongst you?
Let us referre it to the Usher.

Where is the book I lent you?

Dedi pœnas præceptori.
Quid mali feceras? nihil.
Communis est responsio puerorum,
etiam cùm meritò vapulant.
Quid controversiæ est inter vos?
Referamus de hac controversia ad subdoctorem.
Ubi est liber quem tibi commodatò dederam?

Ἔδωκα τιμωρίαν τῷ διδασκάλῳ.
Τί δεινὸν ἐπάισας; οὐδέν.
Κοινὴ ἄυλη ἐστὶ πάντων τῶν παιδαρίων ἀπόκρισις,
Καιμλὼ ὅτε δικαίως τύπτονται.
Περὶ τίνος ὑμῖν ἡ ἔρις ἐστί;
Ἀναγγέλλωμεν τοῦτο ἀμφισβήτημα τῷ ὑποδιδασκάλῳ.
Πῦ ὅτι τὸ βιβλίον, ὅ σοι ἔχρησα;

100.
The fourth Century.

100.
Centuria quarta.

100.
Ἑκατοντὰς δ'.

I Quite forgot it.

I remembred it not when I came from home.
I wil bring it without faile to day, to morrow.
Whose Office is it, to make cleane the Study?

VAh! istud mihi omnino exciderat.
Non venit mihi in mentem cùm domo exirem.
Certò afferam hodie, cras.

Cujus est, purgare musæum?

Φεῦ πάντως ἐκείνο ἐλαθόμην.

Οὐκ ἐπὶ νῶν ἦλθέ μοι, τῆς οἰκίας ἐκβαίνοντι.
Ἀληθῶς κομίσω σήμερον, ἄυριον.

Τίνος ἔστι, καθαρίζειν τὸ μυσεῖον;

It is my turne, thine, Johns.
Put the Books in their place.
Why are you more melancholy then usually?
Are not all things well?
I had a grievous fall.
My Master threatned to beat me.

Meum est, tuum, Joannis est.
Repone libros in suo loco.
Quid tristior es solito?

Non omnia bene se habent?
Graviter cecidi.

Præceptor minatus est mihi verbera.

Ἐμόν ἐστι, σὸν, Ἰωάννου.
Τὰς βίβλους ἄνθις εἰς τόπον ἑαυτῶν τίθει.
Τί σκυθρωπότερος εἶ ἢ εἰώθεις;

Οὐχὶ πάντα καλῶς ἔχει;
Δεινῶς ἔπεσον.

Ὁ διδάσκαλός μοι ἠπείλησέ πληγάς.

10.

WHy are you so merry?
We have leave to play.
At what houre must we come again?
Whither goe we now?
I goe home.
John is gone out of the School.
He went to mictum.

What did you pay for this book?
I had it cheap, too deare.

10.

QUid tam lætus es?
Data est nobis ludendi venia.
Ad quotam horam jussi sumus redire?
Quò nunc vadis?

Eo domum.
Joannes exivit scholâ.
Egressus est reddendæ urinæ causâ.
Quanti emisti hunc librum?
Parvo pretio emi, nimio,

10.

Διὰ τί τοσοῦτον χαίρεις;
Ἐδόθη ἡμῖν τοῦ παίζειν ἐξουσία.
Εἰς πόσην ὥραν ἐκελεύθημεν ἐπανελθεῖν;
Ποῖ νῦν βαδίζεις;

Πορεύομαι οἴκαδε.
Ἰωάννης ἐξῆλθε τῆς σχολῆς.
Ἐξεπορεύετο τοῦ οὐρῆν ἕνεκα.

Πόσου ἠγόρασας ταύτην τὴν βίβλον;
Ἠγόρασα ὀλίγου, πολλοῦ.

No

No Man will ſell it cheaper.

Nemo divendit alio pretio.

Οὐδεὶς πωλεῖ ἄλλης τίμης.

20.

NOw it is faire weather.

The weather invites us to play.

20.

NUnc aer ſerenus eſt,
Cœlum invitat ad ludendum.

20.

Ἔυδια ἤδη ὄζι.

Ὁ οὐρανὸς παρακαλεῖ πρὸς τὸ παίζειν.

We muſt not play without leave.

Some one is to be ſent,
that may get leave for us.

Non licet ludere abſque venia.
Mittendus eſt quiſpiam,
qui ludendi veniam impetret,

Οὐκ ἔξεσι παίζειν ἄνευ ἐξουσίας.
Χρὴ πέμπειν τινα,
ὃς τῆς τοῦ παίζειν ἐξουσίας τυγχάνῃ.

Let Paul goe, he has a good tongue and is bold.

Eat Paulus, nam bene linguax eſt & audax.

Πορευέσθω ὁ Παῦλος, πολυλόγος γάρ ὄζι καὶ τολμηρός.

Let him goe that has a minde to't, I had rather want then aske it.

Eat qui volet.

Ego carere malo quàm rogare.

Πορευέσθω ὅστις βέλεται.
Ἐγὼ βέλομαι μᾶλλον ἀπορῆσαι ἢ αἰτῆσαι.

Deare heart goe, and make us all bound to thee.

I, quæſo, magnam à nobis initurus gratiam.

Πορεύου φίλτατε, πολλῆς χάριτος παρὰ πάντων ἡμῶν ἰσχόμενος.

Your importunity ſhall prevaile upon me.

Quandoquidem id tantopere contenditis, provinciam accipiam.

Ἐπεὶ τοσοῦτον αἰτεῖτε χαρίσομαι ταῖς δεήσεσιν ὑμετέραις.

30.

NO man is more fit to goe upon this meſſage.

30.

NEmo ad hanc legationem magis idoneus.

30.

Οὐδεὶς πρὸς ταύτην τὴν πρεσβείαν ἱκανώτερός ὄζι.

Your

Your Scholars desire of your Clemency leave to play.	Discipuli tui orant humanitatem tuam ludendi veniam.	Οἱ μαθηταί σου αἰτοῦσι φιλαιθρωπίαν σου τοῦ παίζειν ἐξουσίαν.
Let them play together,	Laudant, sed gregatim,	Παιζέτωσαν, ἀλλὰ ἀγεληδόν,
in the place appointed,	in loco ad id constituto,	Ἐν τόπῳ τεταγμένῳ,
and let them returne in good time,	& maturè se domum recipiant.	καὶ ἐν καιρῷ οἴκαδε ἀνελθέτωσαν,
about five a clock.	Sub horam quintam.	ἀμφὶ ὥραν πέμπτην.
Let us rejoice.	Simus hilares.	Εὐφραινώμεθα.
I have got leave, though with much adoe.	Impetravi veniam, quanquam ægré.	Ἐτύγχανον ἐξουσίας, καίπερ δυσχερῶς.
But we must beware we doe no harme.	Interim cavendum ne quid peccemus.	Ἀλλὰ ἐν τοῦ μεταξὺ χρόνῳ φυλακτέον ἐστὶ μήτι ἁμαρτάνωμεν.
We will consider what to play at, when we come into the Field.	De lusus genere in campo consultabimus.	Περὶ τοῦ τῆς παιδίας γένους ἐν τῷ πεδίῳ βουλευσόμεθα.
40.	40.	40.
WHence come you so early?	UNde venis tam mané?	Πόθεν ἔρχῃ οὕτω πρωΐ;
From my Chamber.	Ex cubiculo.	Ἐκ τοῦ κοιτῶνος.
When did you rise?	Quando surrexisti?	Πότε ἀνέστης:
A little before six.	Paulò ante sextam.	Μικρὸν πρὸ τῆς ὥρας ἕκτης.
[illegible]ll'd you up?	Quis excitavit te?	Τίς ἐξήγειρέ σε;
[illegible]rother, my	Frater, Soror.	Ἀδελφὸς, ἀδελφή.

Have

Have you ſaid your prayers?	Precatus es deum?	Πεπηύχω τῷ θεῷ;
As ſoon as I kembed my haire, waſhed my face, mouth, and hands,	Quam primũ pexui crines, Faciem, os & manus lavi,	Ὡς πρῶτον ἐκτένισα τὰς τρίχας, ἐνιψάμην τὸν ὄψιν, καὶ τὰς χεῖρας, καὶ τὸ στόμα,
I ſerved God.	Adoravi Deum.	Πεπηυχόμην τὸν θεόν.
50.	50.	50.
UPon my knees, and with my hands lifted up, I ſaid the Creed,	FLexis genibus, & conjunctis manibus, Recitavi ſymbolum apoſtolicum,	Κάμψας τὰ γόνατα, καὶ σωθεὶς ταῖς χεῖρας, Διεξῆλθον σύμβολον Αποστολικὸν,
the Pater noſter,	Orationem Dominicam,	Τὴν πεπηυχὴν κυριακὴν,
and the Ten Commandements, with thanksgiving.	& Decalogum, cum gratiarum actione.	καὶ τὸν δεκάλογον, μετὰ τῆς εὐχαριστίας.
In what language doe you pray?	Quâ linguâ ſoles precari?	Πόῖα διαλέκτῳ εἴωθας πεπηύχεσθαι;
Sometime in the Mother tongue,	Aliàs vernaculâ,	Ποτὲ μὲν τῇ πατρικῇ,
another time in Latine,	Aliàs Latinâ,	Ποτὲ καὶ τῇ Ῥωμαϊκῇ,
and ſometime in Greek.	Nonnunquam etiam Græcâ.	Ἐνίοτε καὶ Ἑλληνικῇ.
You doe well and vertuouſly in it.	Rectè & piè facis.	Καλῶς ἅμα καὶ εὐσεβῶς.
Have a care you neglect not this duty.	Cura ut hanc officii tui partem nunquam negligas.	Φρόντισον ὅπως μὴ τὸ ἔργον σου μέρος ποτὲ παραλείψῃς.
I will have a dili-	Dabo operam ſe-	Φροντίσω μὲν ἀνεν-

gent care, if it pleaſe God.	dulò, Deo dante.	βοῦς, θεοῦ δόντος.
Are you ready to give an account of your Study?	Eſne paratus, ad reddendum rationem ſtudii tui?	Οὐχὶ ἕτοιμός εἶ, λόγον δοῦναι τῆς περὶ τὰ γράμματα σπουδῆς σου;
I think I am ready.	Paratus ſum, ut mihi videor.	Ἕτοιμός εἰμι, ὡς ἐμοὶ δοκεῖ.
Say, and be confident.	Redde rationem, & ſis præſenti animo.	Δὸς ἔν λόγον, καὶ θάρσει.
Can you ſay your leſſon without book?	Tenes memoriâ prælectionem?	Διὰ μνήμης φέρεις τὴν ἀνάγνωσιν;
Almoſt.	Propemodùm.	Μικροῦ δεῖν, ὀλίγου δεῖν, σχεδόν.
Shall we repeate together?	Viſne repetamus unâ?	Ἆρ' ἔν θέλεις ὅπως ἀναλάβωμεν μετ' ἀλλήλων;
With all my heart.	Maximè velim.	Μάλιστα ἐθέλω
70.	70.	70.
BEgin.	INcipe.	ΠΟιοῦ τὴν ἀρχήν.
I will doe it willingly.	Faciam libenter.	Ποιήσομαι ἀσμένως.
But hear me attentively,	Sed tu attentè an ſculta me,	Ἀλλὰ σὺ πρόσεχε τὸν νοῦν,
that you may tell me when I ſay wrong.	Ut corrigas ſi quid peccavero.	ἵνα ἐπανορθώσῃς εἴ τι ἁμαρτήσω.
You have miſt once, twice, thrice, foure times,	Erraſti ſemel, bis, ter, quater,	Ἥμαρτες ἅπαξ, δὶς, τρὶς, τετράκις,
five, ſixe, ſeaven times,	quinquie, ſexies, ſepties,	Πενταάκις, ἑξάκις, ἑπτάκις,

eight,

eight, nine, ten times.
Woe is me.
I thought I could ſay excellent well.

80.

It ſo oftentimes with me,

when my memory is not confirm'd.

He is happy that has a good memory.
It is a reall benefit.
But the time goes away.
Heare me now.
I heare you, ſay.
What doe you?
I ſit, I doe nothing.
But how goe your affaires?

90.

They goe very ill.

Perhaps I interrupt your buſineſſe.

Nay, I am very much at leiſure.
I was weary of i-

octies, novies, decies.
Me miſerum.
Putabam me præclarè tenere.

80.

Idem & mihi ſolet accidere,

cùm memoria non ſatis confirmata eſt.

Fœlix qui memoriâ bonâ præditus eſt.
Magnũ reverâ beneficium,
Sed tempus abit.

Audi nunc me.
Audio, recita.
Quid agis?
Sedeo, nihil ago.
Sed quomodo ſe res habent tuæ?

90.

Peſſimè habent,

Fartaſſis te occupatum feriis negotiis interpello.
Imò maximè vacuus ſum.
Jam me œperat

Ὀκτάκις, ἐννάκις, δεκάκις.
Ὦ τάλα.
Ἐγὼ ἐνόμιζον καλῶς εἰδέναι.

80.

Τὸ αὐτὸ καὶ ἐμοὶ εἰωθὲ συμβαίνειν,

ὅτε ἡ μνήμη οὐκ ἄκρις ἐσήεικλαι.

Μακάριος ὅστις μνήμην ἀγαθὴν ἔχει.
Μέγα ὡς ἐυεργέτημα.
Ἀλλὰ ὁ χρόνος διέρχεται.
Ἄκουέ μου νυνί.
Ἀκούω, ἀναγόρευε.
Τ πράττεις;
Ἥμαι, οὐδὲν πράττω.
Ἀλλὰ πῶς ἔχει τὰ πράγματά σου.

90.

Κακῶς ἔχει.

Ἴσως σοι περὶ στρατιωτικὰ ἀσχολουμένῳ ἐντυγχάνω.
Μᾶλλον καὶ σχολάζω.

Ἤδη ἔλαβέ με τὸ

dineſſe,

dleneſſe,	otii tædium,	χολῆς κόρον,
and you drive it away.	& tu deſcutis,	καὶ σὺ τὸν τῆς χολῆς κόρον ἀφαιρεῖς.
Excuſe me,	Da veniam,	Σύγγνωθι,
if I come unſeaſonably.	ſi parum in tempore te interpellarim.	εἰ ἀκ ἐν καιρῷ σοι ἐνέτυχον.
You are come in the very nick.	In ipſo tempore advenis.	Ἐν αὐτῷ τῷ καιρῷ παρεγένεσο.
I would be loath to trouble you.	Nolim ego eſſe tibi impedimento.	Σοὶ μὲν ἐγὼ ἂν βουλοίμην ἐμποδίζειν.
We were talking of you.	De te locuti ſumus.	Περὶ σοῦ ἐποιούμεθα τοὺς λόγους.

100.	100.	100.
The fifth Century.	*Centuria quinta.*	Ἑκατοντὰς ε.

I Eaſily believe it.	FAcilè credo.	ΡΑδίως πιστεύω.
My eare did tingle as I came ſtrangely.	Mirè huc venienti mihi tinniebat auris.	Μοὶ δεῦρο βαδίζοντι ὑπερβαλλόντως ἤχησε τὸ ὦς.
Which eare? the left,	Utra? ſiniſtra,	Πότερον; ἀριστερόν,
And therefore I thinke there was no good ſpoken of me.	Unde conjicio nihil magnificè de me fuiſſe dictum.	Ἀφ᾽ οὗ ὑποπτεύομαι οὐδὲν καλὸν περὶ μοῦ εἰρημένον εἶναι.
Every thing honourable.	Imò nihil non honorificum.	Μᾶλλον δὲ πάντα καλλιστα.
What is that?	Sed quid eſt bonæ rei?	Τί τοῦτό ἐστιν ἀγαθόν;

They

They ſay you are turn'd Hunts-man.
And I have in my net what I hunted for.
What? A pretty wench,
whom I am to marry the next day after to morrow.

Aiunt te venatorem eſſe factum.
Et intra caſſes meos eſt præda, quã venabar.
Quænam? Lepida puella,
quam perendie ducturus ſum.

Φασί σε κυνηγέτην γεγενημένον.
Καὶ ἐντὸς δικτύων, μου ἐστὶν ἡ λεία, ἣν ἐθήρευον.
Τίς ἄρα; Χαρίεσσα κόρη,
Ἣν μεταύριον γαμήσω.

10.

WHo is your Bride?
Dorothy the Parſons Daughter.

We wiſh you joy of her,
for ſhe is not onely beautifull,
but well bred,
and inſtructed to be a good houſe-wife.
So they ſay.
I know it certainly.
If you love me,
grace my wedding with your preſence.

10.

QUænam eſt ſponſa?
Dorothea concionatoris filia.

De hac tibi congratulamur,
nam non ſolũ pulchra eſt,
ſed bene etiam educata,
& ad curanda negotia domeſtica, benè inſtituta.
Ita aiunt.
Ego novi certò.
Si me amatis,
veſtrâ præſentiâ nuptias meas cohoneſtetis.

10.

Τίς ἡ ὀτι νύμφη;

Δωροθέα ἡ τῦ ἡμετέρου ἐκκλησιαστικῦ θυγάτηρ.
Τάυτης σοι συγχαίρομεν,
οὐ γὰρ μόνον καλή ὀτιν,
ἀλλὰ καὶ εὖ τεθραμμένη,
καὶ πρὸς τὸ οἰκιρῆσαι ἄριστα πεπαιδευμένη.
Οὕτω λέγυσι.
Ἐγὼ ἀκριβῶς οἶδα.
Εἰ ἐμὲ ἀγαπᾶτε,
τῇ ὑμετέρᾳ παρυσίᾳ τὸν γάμον μου κοσμῆτε.

20.

DOst heare Boy? Will no man come forth?

20.

HEus puer? Nemo huc prodit?

20.

Ὦ παῖδάριον, Οὐδεὶς ἔξω πορεύεται;

This man wil break the doors I think.
It is ſome acquaintance ſure.
O Friend what bring you?
My ſelfe.
You bring a thing but little worth.

But my Father paid dear for me.

I believe he paid more for you,

then you are worth.

30.

IS John at home?

I am not certaine.
But goe a dſee.

Go your ſelf rather, and aske whether he will be at home or no.
Are you at home John?
I am not.
Thou impudence! doe not I heare thee ſpeak to me?
Nay you are more impudent.

Hic opinor effringet fores.
Veriſimile eſſe familiarem aliquẽ.
O amice, quid adfers?
Meipſum.
Tu certè rem haud magni pretii huc attuliſti.
Atqui magno conſtiti patri meo.

Credo cum ſumptus majores in te feciſſe, quàm pro dignitate.

30.

ESt ne Joannes domi?
Non certò ſcio.
Sed abi viſum.

Abi tu potiùs interrogatum.
an velit jam domi eſſe.
Joannes, es ne domi?
Non ſum.
Impudens! non audio te loquentem?
Imò tu impudentior.

Οὗτος οἶμαι διαῤῥήξει τὴν θύραν.
Εἰκὸς οἰκεῖόν τινα εἶναι.
Ὦ φίλε, τί κομίζεις;

Ἐμαυτόν.
Σὺ δήπου πρᾶγμα ἐ πολλοῦ ἄξιον δεῦρο ἐκόμισας.
Καίτοι πολλὰ ἀνήλωσεν εἰς μὲ ὁ πατήρ μου.
Πιστεύω ἀυτὸν πλείω εἰς σὲ δαπανῆσαι,

ἢ κατὰ τὴν ἀξίαν.

30.

Ὀυχὶ Ἰωάννης οἴκοι ἔστι;
Ουκ ἀκριβῶς οἶδα.
Ἀλλὰ ἴθι βλεψόμενος.

Ἢ πάλιον ἴθι σύ ἐρωτίζων.
εἰ ἐθέλει ἤδη οἴκοι εἶναι.
Ὦ Ἰωάννη, οἴκοι εἶ;

Ουκ εἰμί.
Ἀναίσχυντε, ὀυχὶ ἀκούω σε λαλοῦντος;

Μᾶλλον δὲ σὺ ἀναίσχυντότερος.

I gave beliefe to your Maid lately, that you were not at home,

Nuper ancillæ tuæ credidi, te non esse domi,

Νεωστὶ γὰρ τῇ σῇ θεραπαίνῃ ὑπίστευσά σε οὐκ εἶναι οἶκοι,

40.

AND will not you give credit to my selfe?

40.

ET tu non credis mihi ipsi?

40.

Καὶ σὺ ἐ πιστεύεις ἐμοὶ αὐτῷ;

You say right.

Æquum dicis.

Δίκαιον λέγεις.

You returne such as I gave you.

Par pari refers.

Ἴσον ἴσῳ ὑπφέρεις.

But you live like a fish in the shell.

Sed tu mihi videris cochleæ vitam agere.

Ἀλλὰ σύ μοι δοκεῖς κόχλης βίον ζῆν.

You are alwayes at hyme,

Perpetuò domi sedes,

Ὅλι διὰ παντὸς τῆ χελώνῃ οἶκοι γαθέζῃ,

and never creep out.

nec usquam prorepis.

ϗ μηδαμόσε ἕρπεις.

I have something to doe at home.

Est quod agam domi.

Ἔστι μὲν ὃ περίτλω οἴκοι.

I have no businesse abroad.

Foris nihil mihi est negotii.

Ἔξω τῆς οἰκίας ἐδέν πρᾶγμα.

Or if I had any, this weather would keep me within doors a few dayes.

Aut si quid esset, hæc aura me dies aliquot à publico cohibuisset.

Καὶ εἴ τι ἀν ἦιν, ὅμως ἄυτη αὖρα μὲ ἡμέρας τινὰς τῆ δημοσίᾳ ἂν ἀπείργοι.

50.

BUt now it is a cleer day,

50.

SEd nunc serenum est cœlum,

50.

Ἀλλὰ ἐν τῷ παρόντι εὐδιός ὁ ἀὴρ ὅδι,

and invites to a walke.

& invitat ad deambulandum.

ϗ παρακαλεῖ δὴ τὸ περιπατεῖν.

If you have a mind to a walk,	Si prodeambulare lubet,	Ἐι περιπατῆσαι ἀρέσκει,
I am not unwilling.	non recuſo.	ὐκ ἀναίνομαι.
You ſit too cloſe to your booke.	Nimium aſſides libris.	Ἀδιαλείπτως παρακαθίζεις τοῖς βιβλίοις.
You conſume your ſelf with immoderate ſtudy.	Immodico ſtudio te maceras.	Ἀμέτρῳ σπουδῇ ἐκτήκῃ σεαυτόν.
I had rather languiſh with ſtudy, then love.	Malo ſtudio marceſcere quàm amore.	Ἐθέλω σπουδῇ ἐκτήκεσθαι ἢ τῷ ἔρωτι.
Was not this a pleaſant walk?	Nonne voluptati fuit hæc deambulatio?	Οὐχὶ ἦτος ὁ περίπατός σοι ἡδὺς ἐγένετο;
Truly I tooke much delight in it.	Ego quidem eâ vehementer delectatus ſum.	Ἐγὼ μὲν καθ' ὑπερβολὴν αὐτῷ ἤδην.
I wiſh you very much happineſs.	Opto tibi multam fœlicitatem.	Εὔχομαί σοι πολλὴν εὐτυχίαν.
60.	60.	60.
I Wiſh you twice as much.	COnduplicatũ tibi opto quicquid optas mihi.	Ἐγώ σοι διπλοῦν ἔυχομαι πᾶν ὅ, τι ἔυχῃ ἐμοί.
What are you doing?	Quid agis?	Τί πράττεις;
I am talking.	Confabulor.	Συνομιλέω.
What doe you talke to your ſelfe?	Quid confabulare ſolus?	Τί συνομιλεῖς μόνος;
Truly I talke with a moſt pleaſant companion.	Certè lepidiſſimo congerone confabulor.	Ναὶ ἡδίστῳ συνομίλῳ συνομιλῶν τυγχάνω.
With whom?	Quo?	Τίνι;
With Cicero.	Cicerone.	Τῷ Κικέρωνι.

You

You doe that often.

Istud quidem sæpe facis.

Τοῦτο μὲν πολλάκις πράττεις.

But variety is pleasant.

Sed varietas grata est.

Ἀλλὰ τὸ ποικίλον ἡδύ.

You study night and day.

Tu noctes & dies incumbis literis.

Σὺ μὲν νύκτας καὶ ἡμέρας ἐν τοῖς γεγράμμασι διατρίβεις.

70.

WE cannot have too much learning.

70.

Nulla est satietas literarum.

70.

Οὐκ ἔστιν ὑπερβολὴ τῶν γεγραμμάτων κόρος.

It is granted.

Verum est.

Ἀληθὲς μέν.

But a moderation is best in all things.

Sed modus in omnibus optimus.

Ἀλλὰ μέτρον ἐν πᾶσιν ἄριστον.

Nothing is sweet, that is perpetuall.

Nihil suave quod perpetuum.

Οὐδὲν ἡδὺ ἀϊδιάλειπτον ὄν.

You keep your old custome.

Tuo more facis.

Καλὰ τὰ ἔθη ποιεῖς.

You have not left your jeering.

Rides me ut soles.

Καλαγελᾷς με ὡς εἴωθας.

I speak seriously.

Ex animo loquor.

Μετὰ σπουδῆς λαλῶ.

My books covered with dust,

Libri ipsi pulvere obducti,

Αὐταὶ αἱ βίβλοι κονιορτῷ κεκαλυμμέναι,

witnesse my diligence at study.

testantur meam in studiis diligentiam.

μαρτυροῦσι τὴν ἐμὴν ἐν γεγράμμασι διατριβήν.

But I hinder you.

Sed ego te detineo.

Ἐγὼ σὲ κατέχω.

80.

I Pray take my businesse to your speciall care.

80.

Quæso ut hæc res tibi cordi sit,

80.

Δέομαί σε τοῦτο τὸ πρᾶγμά σοι μέλειν.

I moſt heartily deſire you,
that you would mind this buſineſs.
I will doe it for you,
and that ſpeedily.

I cannot promiſe you ſucceſſe,
but Ile promiſe you, neither faith nor care ſhall be wanting.
I will not brag,
but I will make good in action,
what becomes a true friend.

Etiam atque etiam rogo,
ut hoc negotium tibi curæ ſit.
Ego hoc tibi effectum dabo,
& quidem propediem.
Eventum præſtare non poſſum,
illud polliceor, mihi nec fidem, nec ſtudium defuturum.
Oratione nihil polliceor,
ſed re præſtabo,
quicquid eſt amici ſinceri.

Ἀξιῶ σε ὡς δύναμαι μάλιστα,
Τούτου τοῦ πράγματος φροντίζειν.
Ἐγώ σοι τοῦτο ἐξεργάσομαι,
καὶ μὲν ὡς ὅτι τάχιστα
Τὸ ἐκβαῖνον δὲ δύναμαι καλῶς ἐργάσεσθαι,
τοῦτο ὑπισχνοῦμαι, ἐμοὶ οὐδὲ πίστιν, οὐδὲ σπουδὴν ὑστερεῖν.
Τῷ λόγῳ οὐδὲν χαριοῦμαι,
ἀλλὰ τῷ ἔργῳ διαπρέξομαι,
πᾶν ὅ, τι ἔστι φίλου γνησίου.

90.

What happened, that you have not ſeen us all this while?
I could not for buſineſſe.
I had a good minde to't,
but I had not ability.
I was very ill.
I excuſe you,
upon condition you

90.

Quid accidit, quòd tamdiu nos non inviſeris?
Non licuit per occupationes.
Volui equidem,
ſed non data eſt mihi facultas.
Malè habui.
Accipio tuam excuſationem,
hac lege ne ſæpe

90.

Τί σωέβη,
ὅτι τοσοῦτον χρόνον ἡμᾶς οὐκ ἐπεσκέπτῃ;
Οὐκ ἐξῆν διὰ ἀσχολίας.
Ἐβούλησα μὲν,
ἀλλὰ οὐκ ἐδόθη μοι ἐξουσία.
Κακῶς εἶχον.
Δέχομαι τὴν ἀπολογίαν σου,
ταύτῃ τῇ ὁμολογίᾳ
μὴ ε

use it not.	utaris.	ἵνα μὴ πλεονάκις αὐτῇ χρήσῃ.
Your excuse is more just then I desire.	Excusatio tua justior est quàm vellem.	Ἡ ἀπολογία σου δικαιοτέρα ἐστὶν ἢ βουλοίμην ἄν,
if sicknesse were the cause.	si quidem morbus fuit in causa.	καὶ γὰρ ἡ νόσος αἰτία ἐγένετο.

100. The sixt Century.	100. *Centuria sexta.*	100. Ἑκατοντὰς ϛ'.
THe matter hath succeedde more happily then I expected.	REs successit opinione meliús.	Τὸ πρᾶγμα ἀπέβη βέλτιον τῆς δόξης.
I obtained more then I had confidence to aske.	Plus impetravi quã ausus fuissem optare.	Πλείονος ἐτύγχανον ἢ ἂν ἐτόλμησα ἔυχεσθαι.
It fell out as I would have it.	Res cecidit ex sententia.	Πᾶν τὸ πρᾶγμα ἐκβέβηκε κατὰ τὴν ἐυχήν.
I shall thank you as long as I live.	Gratiam tibi habiturus sum, quoad vivam maximam.	Χάριν σοι ἕξω, μέχρι ἂν ζῶ, μεγίστην.
I can hardly thank you sufficiently,	Pares agere gratias vix possum,	Ἴσην ἔχειν χάριν μόγις δύναμαι,
I can requite you never,	referre nequaquã,	ἀποδοῦναι οὐδαμῶς,
for this your favor.	pro isto beneficio.	ὑπὲρ ταύτης τῆς ἐυεργσίας.
This is the most acceptable	Hoc longè est gratissimum,	Αὕτη ἡδίστη τυγχάνει οὖσα,
among the many courtesies	ex omnibus beneficiis	πασῶν τῶν ἐυεργεσιῶν,

which

which you have done me.

quæ tu plurima in me contulisti.

ἃς μὲν πολλὰς εὐεργέτησάς με.

10.

OUr friendship is greater,

then that you should thanke me, or I you,
for any benefits.

He that doth good for a friend,
doth himself a courtesie.
He that deserves wel from a friend,
gives not a benefit,
but puts it out to use.
If you accept this service,

employ me oftner.

10.

MAjor est nostra necessitudo,

quàm ut tu mihi gratias deberes, vel ego tibi,
pro ullis beneficiis.

Qui amico benefacit,
sibi est beneficus.

Qui benè meretur de amico,
non dat beneficiũ,
sed fœnerat.
Si ex animo probas officium in te meum,

utere fac fæpius.

10.

Μείζων ἐστὶν ἡ φιλία ἡμῶν,

ἢ ἵνα σὺ ἐμοὶ χάειν ἔχῃς, ἢ ἐγώ σοι,

ὑπὲρ τινῶν εὐεργεσιῶν.

Ὁ φίλον εὐεργετῶν,

ἑαυτὸν εὐεργετεῖ.

Ὁ φίλου εὐποιῶν,

οὐκ εὐεργελεῖ,
ἀλλὰ δανείζει.
Εἰ μὲν ἀληθείας ἀποδέχῃ τιμὴν εἰς τὰ ὑπάρχουσαν εὐεργεσίαν,

χρῶ πλεονάκις.

20.

I Congratulate your returne into your Countrey.
I am glad to see you alive.
You are returned fatter,
and taller then you were.

20.

GRatulor tibi de reditu in patriam.
Ego tibi superstiti.

Rediisti nobis obesior,
& procerior solito.

20.

Συγχαίρω σοι τῆς ἐπανόδου εἰς πατρίδα.

Καὶ ἐγώ σοι ζῶντι.

Ἀνέρρεψας ἡμῖν πιότερος,
καὶ μακρότερος ἢ ἐτύγχανες ὤν.

You

You had no beard when you went,	Imberbis abieras,	Ἀπώγων ἀπῆλθες,
you are come back with a bush.	rediisti barbatus.	Ἐπανῆλθες μακροπώγων.
I had rather return wiser.	Mallē redire prudentior.	Βουλοίμην ἂν μᾶλλον ἐπανελθεῖν σοφώτερος.
I rejoyce for your sake, and our selves,	Gratulamur & tibi & nobis,	Συγχαίρομεν καί σοι, καὶ ἡμῖν αὐτοῖς,
that you come home safe and sound.	quòd vivus & valens nobis sis restitutus.	ὅτι ζωὸς καὶ εὔρωστος ἡμῖν ἀπεδόθης.
30.	30.	30.
I Am glad likewise,	EGo vicissim lætor,	Ἐγὼ ἐναλλὰξ ἥδομαι,
that I finde you well.	quòd vos salvos repererim.	ὅτι ὑμᾶς ὑγιαίνοντας εὗρον.
I prithee why so pale?	Quid tibi vult iste pallor?	Τί σημαίνει ἐκείνη ἡ ὠχρότης;
why such leanness?	quid macies?	τί ἰσχνότης;
why these wrinckles in your forehead?	quid hæ in fronte rugæ?	τί αἱ ἐν τῷ μετώπῳ ῥυτίδες;
My Body is like my Fortune.	Qualis fortuna, talis est corporis habitus.	Ποῖα ἡ τύχη, τοιαύτη ἐστὶν καὶ ἡ τοῦ σώματος σχέσις.
Hath any misfortune befalne you?	Nunquid tibi acerbi accidit?	Ἆρά γε σοι ἀηδές τι συνέβη;
Though fortune never smil'd upon me much,	Etsi nullo ferè tempore fortuna mihi favit,	Καίπερ οὐδένα χρόνον ἡ τύχη φιλικῶς εἶχε πρὸς ἐμὲ,
she was never more then now my enemy.	tamen nunquam mihi magis quàm nunc adversa est.	ὅμως οὐδέποτέ μοι μᾶλλον, ἢ νῦν ἠναντίοῦτο.
I am sorry for you.	Doleo vicem tuam.	Συναλγέω σοι.

What

40.

WHat is the misfortune?
I have loſt all my money.
Where my deareſt?
In the Baltick Sea,
ſayling from Denmark into Germany.
I make no queſtion, but you pray'd heartily.
Never more fervently,
You acknowledg the old ſaying,

He that knowes not how to pray, let him goe to ſea.

50.

I Find it true by experience.
'Tis well you could ſwim home.

Better loſe our money then our life.

Therefore you ſee
Learning and Vertue are the ſafeſt riches,

40.

QUid iſtud mali eſt?
Univerſæ pecuniæ naufragium feci.
Ubinã chariſſime?
In mari Baltico,

ex Dania in Germaniam navigaturus.
Non dubium eſt quin diligenter oraveris.
Nunquam diligentiùs.
Fateris verum eſſe quod dicitur,

Qui neſcit orare, diſcat navigare.

50.

RE ipsâ expertus ſum.
Bene eſt quòd vivus nobi enatasti.

Melius eſt pecuniæ, quàm vitæ jacturam facere.
Vides igitur
Doctrinam & virtutem eſſe tutiſſimas divitias,

40.

Τί τῦτο τὸ κακόν ὄτι;
Πάντα τὰ χρήματα ἐναυάγησα.
Πῦ, ὦ φίλτατε;
Ἐν τῇ θαλάττῃ Βαλτικῇ,
ἐκ Κιμβρίας εἰς Γερμανίαν πλεύσων.

Οὐκ ἄδηλον ἦν,
ὅτι ἀδιαλείπτως προσεύχῃ.
ἐδέποτε σπουδαιότερον.
Ὁμολογεῖς τοι σαῤῥῶν,
ἀληθὲς εἶναι τὸ λεγόμενον,
Ὁ μὴ εὖ πρόσευχεσθαι, μαθέτω πλεῖν.

50.

Τῷ ἔργῳ πεῖραν ἔλαβον.
Καλῶς ἔχει ὅτι σὺ ἡμῖν ζωὸς ἐξεκολύμβησας.
Βέλτιόν ἐστι τὰ χρήματα ἢ τὴν ζωὴν ναυαγῆσαι.
Ὁρᾷς ἄν
Τὴν παιδείαν καὶ τὴν ἀρετὴν ἀσφαλέστατον πλοῦτον εἶναι,

Which

which can neither be taken away, nor burden the poſſeſſor.
You ſay very Philoſophically, but in the meane time I have the ſmart.
But whither are you bound now?

60.

STrait to my own Countrey.
Stay a while.
I have ſomething to ſend.
A footman carries no great weight.
I will not burden you much.
That you would commend me to all my friends.

If you load me but with compliments,
I ſhall eaſily carry them.
And that you may not doe it for nothing,
I pray God keep you company.

quæ nec eripi poſſunt,
nec gravant circumferentem.
Pulchrè quidem philoſopharis,
interim egò crucior.

Sed quò nunc te confers?

60

REctà in patriam.
Reſiſte pauliſper.
Eſt quod tibi mandem.
Pediti non convenit ſarcina.
Non imponam tibi magnum onus.
Ut omnes familiares meos amanter ſalutes.

Si nihil aliud ſarcicinæ imponis præter ſalutationes,
facilè perferam.

Et ne gratis iſtud facias,

precor ut deus tibi comes itineris ſit.

Τὸν μηδὲ ἁρπαγησόμενον, μηδὲ βαρύνοντα τὸν βαστάζοντα.
Καλῶς σὺ μὲν φιλοσοφεῖς, ἀλλὰ ἐν τῷ μεταξὺ ἐγὼ λυπέμαι.

Ἀλλὰ πῆ νῦν βαδίζεις;

60.

Ἰθὺς τῆς πατείδος.
Στῆθι πρὸς ὀλίγον.
Ἔστιν ὅ σοι ἐντάλω.
Πεζῷ οὐχ ἁρμόττει φορτίον.
Οὐκ ἐπιθήσω σοι μέγα βάρος.
Ἵνα πάντας τοὺς οἰκείους μου παρ' ἐμοῦ φιλικῶς ἀσπάζῃ.
Εἰ μηδὲν ἄλλο φορτίον ἐπιθήσῃς πλὴν ἀσπασμοὺς, ῥᾳδίως διακομίσω.
Καὶ ἵνα μὴ ἀμισθὶ τοῦτο ποιῇς,
Εὐχομαί σοι θεὸν τῆς ὁδοῦ συνοδοιπόρον εἶναι.

70.
A Scholar and Master.

Sch. *Sir, I having studied some years already*

under your tuition,
have been taught faithfully by you.
But now it hath pleased my Parents,
that I should goe to some University,

that I may improve my Learning,

and serve God more profitably in some Calling.
Wherefore I most humbly thanke you,
for the many benefits you have conferred upon me,
and I promise, that I will not onely bear them in memory,

70.
Discipulus, & Ludimagister.

Dis. EGo aliquot jam annos bonis literis operam navans
sub tua ferula,
fideliter à te institutus sum.
Nunc verò parentibus visum est,

ut me hinc ad Academiam aliquam me conferam,
ubi possim ampliorem ingenii cultum capere,
& deo in functione aliquâ honestâ utiliùs servire.
Quare tibi gratias ago maximas,

pro pluribus in me tuis beneficiis,

& polliceor me illa non solùm perpetuò meminisse,

70.
Μαθητὴς καὶ διδάσκαλος.

Μα. Ἐγὼ ἔτη τινὰ ἐν τοῖς γεάμμασι διαλείφας

ὑπὸ τῇ ῥαβδῳ σε,
πιστῶς ὑπὸ σοῦ ἐδιδάχθην.
Νῦν δ τοῖς γονεῦσιν ἀρέσκει,

ἐμὲ ἐυτεῦθεν εἰς Ἀκαδημίαν τινὰ ἀπελθεῖν,
ὅπυ πλείω μανθάνειν,

καὶ πρὸ θεῷ ἐν κλήσει τινὶ καλῇ χρησιμώτερον διεύειν.
Διὸ πολλὰ σοι ἔχω χάειν,

ἀντὶ πολλῶν εἰς ἐμὲ ἐυεργεσιῶν σε,

καὶ ὑπισχνῦμαι μὴ μόνον ἐκείνων εἰς τὸν ἅπαντα χρόνον μνημονεύσειν,

80.

But publiſh them alſo to all good men,

with a gratefull minde and tongue.

Maſter.

This expreſſion of your modeſty and gratitude,

which you have declared in language,

is very acceptable to me.

And I would to God, there were more like you

in this corrupt age,

and looſe garbe of young men,

who would imitate your diligence in your learning,

and temperance in manners.

But I not only with a good will

give you leave to depart,

80.

Sed etiam apud omnes bonos prædicare,

grata mente & lingua.

Ludimagiſter.

Significatio hæc modeſtiæ & gratitudinis tuæ,

quam hac tuâ oratione declaraſti,

eſt mihi pergrata.

Atque utinam plures tales eſſent

hoc corrupto ſeculo,

& his perditis juventutis moribus,

qui tuam diligentiam imitarentur in diſcendis literis,

& regendis moribus.

Ego verò non ſolùm libenter

abeundi tibi veniam concedo,

80.

Ἀλλὰ καὶ παρὰ πᾶσιν ἀγαθοῖς ἀνδράσι ἐγκωμιάσαι μέλλειν,

εὐχαρίστῳ ψυχῇ καὶ γλώσσῃ.

Διδάσκαλος.

Ἡ φίλωσις τῆς σωφροσύνης καὶ εὐχαριστίας σε,

ἣν τοῦτο λόγῳ πρὸ σε ἐπιδείκνυεις,

κεχαρισμένη μοι ἐστι.

Εἴθε καὶ πλείους τοιοῦτοι εἶεν

ἐν τούτῳ πρὸ διεφθαρμένῳ αἰῶνι,

καὶ τοῖς βλαβεροῖς τῆς νεότητος τρόποις,

μιμούμενοι σὲ σὴν ἐν πρὸ μαθάνειν τὰ γράμματα σπουδὴν,

καὶ πρὸ διοικῆσαι τοὺς τρόπους.

Ἐγὼ δὲ οὐ μόνον ἀσμένως

σοι τὴν τοῦ ἀπελθεῖν ἐξουσίαν δίδωμι,

90.

But also aske of God in my prayers,
that he guide and direct you hereafter;
that as you have made a faire beginning,
so you may proceed,
and not suffer your selfe to be tainted with the examples of bad men,
whereof there is too great a plenty every where:
That in short time you be a servant to the Church and State,
an honour to friends and Country,
and a pleasure and comfort to your friends.

90.

Sed etiam Deum oro,
ut deinceps te regat & gubernet;
ut uti pulchrè incepisti,
ita pergas,
nec te corrumpi sinas pravorum hominum exemplis,
quorum ubiq; magna est copia:
Ut paulò post emolumento sis ecclesiæ & reipublicæ,
patriæ & amicis honori,
voluptati & solutio amicis.

90.

Ἀλλὰ καὶ θεὸν αὐτῶ,
Ὑπερεύν σε κυβερνῆσαι καὶ εὐθυώσειν,
ἵνα ὥσπερ καλῶς ἤρξας,
ἔτω καὶ ποιῶν διατελέσης,
Ὅυδὲ σεαυτὸν τοῖς τῶν φάυλων παραδείγμασι διαφθαρῆναι ἐάσης,
πολλῶν ὠδὶ πανταχῆ ὄντων.
Ἵνα μικρῷ ὕστερον ὠφέλεια ὢν τυγχάνῃς τῇ ἐκκλησίᾳ καὶ τῇ πολιτείᾳ,
τῇ πατρίδι καὶ τοῖς φίλοις δόξα,
ἡδονὴ καὶ παραμυθία τοῖς γονεῦσι.

George

George, Luke. *Georgius, Lucas.* Γεώργιος καὶ Λυκᾶς.

Geo.
ARe you well?
Luk.
Examine my countenance.
Geo.
You ſhould rather bid me inſpect your Urine.
Doe you take me for a Phyſitian?
I doe not enquire whether your body be in health,
for your face ſpeaks that well.

But how you pleaſe your ſelfe.
Luk.
Truly my body is ſound,
but my mind is not well.
Geo.
Truly he is not right,
that is ſick thereabout.
Luk.
The matter is ſo with me,

Geo.
VAléſne? *Luc.*
Contemplare vultum.
Geo.
Quin magis lotium jubes?

An me putas medicum?
Non rogo, an vales corpore,
nam facies ipſa loquitur te bene valere.
Sed quomodo tibi placeas.
Luc.
Corpus quidē bellè habet,
ſed animo malè eſt.
Geo.
Non valet quidém,
qui iſta parte laborat.
Luc.
Sic res habēt meæ,

Γεωρ.
Οὐχὶ ὑγιαίνεις;
Λυ.
Εἰσόρα τὸ πρόσωπον.
Γεω.
Διὰ τί ἢ μᾶλλον ἢ οὖρον κελεύεις;
Ἀρ' ἄγε νομίζεις μὲ εἶναι ἰατρόν;
Οὐκ ἐρωτῶ, εἰ τῷ σώματι δύναμιν ἔχεις,
καὶ γὰρ τὸ πρόσωπον αὐτὸ μαρτυρεῖ σε καλῶς ἔχειν.
ἀλλὰ πῶς σεαυτῷ ἀρέσκεις.
Λυ.
Τὸ σῶμα μὲν εὖ ἔχει,
ἀλλὰ ἡ ψυχὴ κακῶς διάκειται.
Γεω.
Οὐ μὲν ὑγιαίνει,
ὁ τοῦτο τὸ μέρος νοσῶν.
Λυ.
Οὕτως ἔχει τὰ ἐμά,

my

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BUt also aske of God in my prayers,
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ὕστερόν σε κυβερνῆσαι καὶ εὐθύνειν,
ἵνα ὥσπερ καλῶς ἦρξας,
οὕτω καὶ ποιῶν διατελέσῃς,
Οὐδὲ σεαυτὸν τοῖς τῶν φαύλων παραδείγμασι διαφθαρῆναι ἐάσῃς, πολλῶν μὲν παντα-χοῦ ὄντων.
Ἵνα μικρῷ ὕστερον ὠφέλεια ὦν τυγχάνῃς τῇ ἐκκλησίᾳ καὶ τῇ πολιτείᾳ, τῇ πατρίδι καὶ τοῖς φίλοις δόξα, ἡδονὴ καὶ παραμυθία τοῖς γονεῦσι.

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Geo.

Non valet quidem,

qui iſta parte laborat.

Luc.

Sic res habēt meæ,

Γεωρ.

Οὐχὶ ὑγιαίνεις;

Λυ.

Εἰσόρα τὸ πρόσωπον.

Γεω.

Διατί ὃ μᾶλλον τὸ οὖρον κελεύεις;

Ἀρά γε νομίζεις με εἶναι ἰατρόν;

Οὐκ ἐρωτῶ, εἰ τῷ σώματι δύναμιν ἔχεις,

καὶ γὰρ τὸ πρόσωπον αὐτὸ μαρτυρεῖ σε καλῶς ἔχειν.

ἀλλὰ πῶς σεαυτῷ ἀρέσκεις.

Λυ.

Τὸ σῶμα μὲν εὖ ἔχει,

ἀλλὰ ἡ ψυχὴ κακῶς διάκειται.

Γεω.

Οὐ μὲν ὑγιαίνει,

ὁ τοῦτο τὸ μέρος νοσῶν.

Λυ.

Οὕτως ἔχει τὰ ἐμά,

my

my body is well,	corpus valet,	τὸ μὲν σῶμα ὑγιαίνει,
but my purse is sick.	sed ægrotat crumena.	ἡ δὲ πήρα ἀσθενεῖ.
Geo.	*Geo.*	Γεω.
Your Mother will easily cure that disease.	Facilè medebitur mater isti morbo.	Ραδίως ταύτην νόσον ἰάσεται ἡ μήτηρ.
But how have you done all this while?	Ut valuisti usque?	Πῶς ἔσχηκας ἕως ἄρτι;
Luk.	*Luc.*	Λυ.
Sometimes well, & sometimes ill,	Variè,	Ποικίλως,
according to the condition of humane affaires.	uti sunt res mortalium.	ὡς τὰ τῶν θνητῶν ἔστι;
Geo.	*Geo.*	Λυ.
Have you constantly enjoyed your health?	Fuistíne semper prosperâ valetudine?	Οὐχὶ ἀεὶ εἶχες καλῶς;
Luk.	*Luc.*	Λυ.
By Gods mercy,	Dei beneficio,	θεοῦ διδόντος,
I have continued healthfull.	ego semper bellissimè habui.	ἐγὼ διὰ παντὸς ἀεὶ τοῦ χρόνου ἐῤῥωμένος ἔτυχον ὤν.
Geo.	*Geo.*	Γεω.
God grant it may be so still.	Faxit deus, ut istud sit perpetuum.	Δότω θεὸς τοῦτο εἶναι συνεχές.
But did nothing trouble you?	Sed nihil interim tibi molestiæ fuit?	Ἀλλὰ οὐδὲν ἐν τῷ μεταξὺ χρόνῳ σοι συνέβη ἀβούλητον;
Luk.	*Luc.*	Λυ.
Nothing but that I could not enjoy your society.	Nihil nisi quòd non licuit frui vestra consuetudine.	Οὐδὲν πλὴν ὅτι οὐκ ἐξῆν ἀπολαύειν τῆς ὁμολίας ὑμετέρας.

Henry, *Henricus*, Ἑρρίκ. *Cornelius*, Κορνήλι.

Hen.

ARe you well?

Cor.

Not ſo well, as I could wiſh.
I am as it pleaſes God.
As they uſe to be,
that have to doe with Phiſitians.

Hen.

God forbid.
You tell me ill news.
But you muſt be of good courage.
You muſt ſhew your ſelfe a man.
Behave your ſelfe valiantly
againſt your diſeaſe.
A good confidence helps in a bad matter.
What is your infirmity?
What diſeaſe have you?

Hen.

REcténe vales?

Cor.

Secus quàm vellem.
Valeo ut deo viſum eſt.
Ut illi ſolent,
quibus cum medicis res eſt.

Hen.

Avertat deus.
Rem mihi peracerbam narras.
Bono ſis animo oportet.
Virum te præſtes, oportet.
Forti infractóque animo eſto
contra morbum.

Multum juvat animus in re malâ bonus.
Quo morbo teneris?
Quid habes morbi?

Ερ.

Μῶν ἐῤῥωμένος εἶ;

Κορ.

Ἑτέρως ἂν βελσίμιλων ἄν.
Διάκειμαι χῖ τὸ δοκεῖν τῷ θεῷ.
Ὡς εἰώθασιν,
οἷς πρὸς τὸς ἰατρὸς πρᾶγμά ὄτι.

Ερ.

Μὴ γένοιτο.
Ἀνδός τι λέγεις.

Πρέπει σε θαρσεῖν.

Χρή σε ἀνδρικῶς διακεῖσθαι.
Μεγαλοψύχως σε ἔχειν δεῖ
χῖ τῆς νόσε.

Πολὺ βοηθεῖ ἐν τῇ δυσυχίᾳ χυχῇ ἀγαθή.
Τίνι νόσῳ εἰλήφθης;

Πόιαν νόσον ἀσθενεῖς;

Cor.
I know not,
and therefore it is more dangerous with me.

Hen.
You say very true.

To know the disease,
is the first degree to health.

Have you consulted no Physitian?

Cor.
A great many.

Hen.
What doe they say?

Cor.
One denies.
The other affirmes,
Another takes time to consider.
They all agree in this,
that I am miserable.

Hen.
How long have you been sick?

Cor.
Eight dayes.
Almost a month.

Cor.
Nescio,
atque ideo laboro periculosius.

Hen.
Verum dicis.

Novisse morbum,
primus ad sanitatem gradus est.

Nullúmne consuluisti Medicum?

Cor.
Multos quidem.

Hen.
Quid respondent?

Cor.
Alius negat.
Alius ait.
Alius deliberandum censet.
In hoc consentiunt omnes,
me miserum esse.

Hen.
Quantũ temporis est quòd te hoc malum corripuit?

Cor.
Octo dies.
Ferme integer mensis est.

Κορ.
Οὐκ οἶδα,
κ̀ διὰ τοῦτο, νοσῶ ὀπισφαλέστερον.

Ερ.
Ἀληθεύεις, ὀρθῶς λέγεις.
Τὸ τὴν νόσον γνῶναι,
πρῶτον μὲν γὰρ πρὸς τὴν ὑγιείαν ὅδι.
Οὐδένι συμβάλησας ἰατρῷ;

Κορ.
Πολλοῖς μέν.

Ερ.
Τί ἀποκρίνονται;

Κορ.
Ὁ μὲν ἀρνεῖται.
Ὁ δὲ λέγει.
Ὁ δὲ βουλεύεσθαι δεῖν ὅιεται.
Ἐν δὲ τοῦτο ὁμολογοῦσι,
μὲ ταλαίπωρον εἶναι.

Ερ.
Πόσος χρόνος ἐστὶν,
ἐξ ὃ πονηρῶς ἔχεις;

Κορ.
Ὀκτὼ ἡμέραι.
Μικρὸν δεῖν ὅλος μὴν μιὰ ὅδι.

I have been ſick theſe ten monthes.	Decimũ jam menſem laboro.	Δέκατον μῆνα τῦτον κάμνω.
A whole yeare I have been ſick.	Totum annum ægroto.	Ὅλον ἔτος ἀῤῥωστῶ.
Hen.	*Hen.*	Εϱ.
If I may be worthy to counſell you,	Ego cenſeo,	Οἶμαι ἐγώ,
you muſt have a care,	admittendum eſſe,	Πειϱατέον
that the diſeaſe be not familiar.	ne morbus fiat familiaris.	τὴν νόσον ἀ γίνεσθαι οἰκείαν.
Is it a Dropſie?	Num eſt Hydrops?	Μῶν ὕδϱωψ ἐστί;
Cor.	*Cor.*	Κοϱ.
They ſay not.	Negant.	Ἀϱνοῦνται.
Hen.	*Hen.*	Εϱ.
Is it a bloody Flixe?	Num dyſenteria?	Μῶν δυσεντεϱία;
Cor.	*Cor.*	Κοϱ.
I thinke not.	Non arbitror.	Οὐκ οἶμαι.
Hen.	*Hen.*	Εϱ.
Is it a Feaver?	Num eſt febris?	Μῶν πυϱετός;
Cor.	*Cor.*	Κοϱ.
I thinke it be.	Credo eſſe.	πιστεύω εἶναι.
Hen.	*Hen.*	Εϱ.
What kinde of Feaver is it?	Qualenam eſt febris?	Ποῖός ἐστι πυϱετός;
a Quotidian?	quotidiana?	ἀμεσημέϱινος;
a Tertian?	tertiana?	ἢ τϱιταῖος;
or a Quartan?	quartana?	ἢ τεταϱταῖος;
Cor.	*Cor.*	Κοϱ.
I thinke it be ſome new kinde of Feaver,	Opinor novam eſſe febris ſpeciem,	Νομίζω νέαν εἶναι τῦ πυϱετῦ εἶδος,
as now a dayes new diſeaſes ariſe,	ut nunc novi ſubinde morbi exoriuntur,	ὡς ἐν τῷ νυνὶ πολλὰ νέα γίγνονται νόσοι,
not known before.	antehac incogniti.	πϱότεϱον ἄγνωσοι.

There

Hen.
There were too many of the old.
Cor.
So it pleaseth God,

to punish new sins with new diseases.
Hen.
What day does your fit returne?
Cor.
What day doe you say?
even every day,
oftner then Euripus.
Hen.
Oh most sad misfortune!
How did you come by this infirmity?
How do you suspect you took it?

Cor.
From Famine.
Hen.
You were not wont to be so superstitious,
to serve your selfe with fasting.
Cor.
It was not conscience,

Hen.
Plus satis erat veterum.
Cor.
Ita visum est deo,

nova peccata punire novis morbis.
Hen.
Quoto die recurrit dolor?
Cor.
Quotâ die inquis?

imò quotidie,
sæpius quàm Euripus.
Hen.
O malum abominandum!
Unde contraxisti hunc morbum?
Unde suspicaris hoc esse collectum mali.
Cor.
Ex inedia.
Hen.
Non soles usque adeò esse superstitiosus,
ut te jejunio maceres.
Cor.
Non erat religio,

Εῤ.
Ἀλεῖς ἢ τῶν παλαιῶν.
Κορ.
Οὕτως ἀρέσκει τῷ θεῷ,
τὰ νέα ἁμαρτήματα κολάζειν νέοις νοσήμασι.
Εῤ.
Πόσῃ ἡμέρᾳ ἀναλέγει τὸ ἄλγημα;
Κορ.
Πόσῃ ἡμέρᾳ λέγεις;

μᾶλλον καθ' ἑκάστην, πλειοτάκις ἢ Εὐρίπου.
Εῤ.
Ὦ τῆς κακῆς βδελυκτῆς.
Πόθεν ἐπεσπάσω τὸ νόσημα;
Πόθεν νομίζεις τοῦτο τὸ κακὸν εἶναι;
Κορ.
Ἐκ τῆς λιμοῦ.
Εῤ.
Οὐκ εἰωθὰς τοσοῦτο εἶναι δεισιδαίμων,
ὥστε νηστείᾳ σεαυτὸν ἐκτρύχειν.
Κορ.
Οὐκ ἦν εὐσέβεια,

ence,

ence but want.

For I had no meat.

I thinke it came of a cold.

This rawneſſe of my ſtomach came as I ſuppoſe,

from raw Apples.

Hen.

Rather from too much, or unſeaſonable ſtudy,

you have got this miſchiefe,

or drinking too much.

But why dee you not conſult a Phyſitian?

Cor.

I am afraid he will ſooner enlarge my diſeaſe

than cure it.

I feare he may give me poyſon

in ſtead of a remedy.

Hen.

Therefore you muſt make choice of one,

whom you may ſafely truſt.

Cor.

If I muſt dye,

ſed opinio.

Non enim dabatur cibus.

E frigore natum arbitror.

Hæc ſtomachi cruditas contracta eſt, ut opinor,

è crudis malis.

Hen.

Ex immodico potiùs aut intempeſtivo ſtudio,

conciliaris tibi hoc mali,

aut potatione largiori.

Sed cur non accerſis Medicum?

Cor.

Timeo nè citiùs augeat morbum

quàm curet.

Timeo ne venenum det

pro remedio.

Hen.

Deligendus eſt igitur,

cui tutò fidas.

Cor.

Si moriendum eſt,

ἀλλ' ἄπεπτα.

Οὐ γὰρ ἐδόθη ἡ τροφή.

Ὑπὸ ψύχους γίνεσθαι οἶμαι.

Τῶν τῆς οἰσοφάγου ὠμότητα ἐπάρχειν ἡγοῦμαι

ὑπὸ μήλων ὠμῶν.

Ερ.

Μᾶλλον ἐξ ἀμέτρου, ἢ ἀκαίρου πρὸς τὰ γράμματα σπουδῆς,

τοῦτο τὸ κακὸν ὀπισπάσῃς,

ἢ ὑπὸ πότου ἀμέτρου.

ἀλλὰ διὰ τί ὐ παρακαλεῖς ἰατρόν τινα;

Κορ.

Δέδια μὴ θᾶττον τοῦ νόσον αὐξάνῃ

ἢ θεραπεύσῃ.

Φοβοῦμαι μὴ τόξικον δίδῳ

ἀντὶ φαρμάκου.

Ερ.

Δεῖ γοῦν ἑλέσθαι τινὰ

ᾧ ἀσφαλῶς πιστεύοις σε.

Κορ.

Εἰ χρὴ θνητὸν,

I had rather dye once,	malo semel mori,	βούλομαι μὲν μᾶλλον ἅπαξ τελευτᾷν,
then be massacred by so many Medicines.	quàm tot pharmacis excarnificatus.	ἢ τοσούτοις φαρμάκοις ἐκτρυχωθείς.
Hen.	*Hen.*	Ερ.
Provide then to be your owne Physitian.	Fac igitur ut tibi ipsi sis medicus.	Φρόντισον οὖν ὅπως αὐτὸς σεαυτῷ ἰατρὸς τυγχάνῃς ὤν.
If you have no confidence in a humane Physitian,	Si homini diffidis medico,	Εἰ ἀνδρὶ ἰατρῷ ἀπιστεῖς,
I pray God supply your Physitians place.	precor ut sit tibi medici vice deus.	ἔυχομαί σοι τὸν θεὸν ἐν ἰατροῦ μέρει εἶναι.
Therefore aske of God the benefit of health.	Proinde à Deo pete sanitatis benificium.	Τοιγαροῦν σὺ τὸν θεὸν αἴτει τὴν τῆς ὑγιείας χάριν.
Cor.	*Cor.*	Κορ.
I know not whether it be a benefit or no.	An beneficium sit nescio.	Οὐκ οἶδα εἰ χάρις ἐστι.
Hen.	*Hen.*	Ερ.
Is it not a benefit to be freed from a disease?	An non beneficium est liberari morbo?	Πῶς οὐχὶ χάρις ἐστι, τῆς νόσου ἀπαλλαγῆναι;
Cor.	*Cor.*	Κορ.
It is sometimes more happinesse to dye.	Nonnunquam mori fœlicius est.	Ἐνίοτε τελευτᾷν βέλτιόν ἐστι.
But I entreat of God,	Ego autem peto à Deo	Ἐγὼ δὲ τοῦ θεοῦ δέομαι οὐδὲν,
onely what may be best.	nihil, nisi quod optimum sit.	Πλὴν ὅ, τι ἂν ἄριστον ᾖ.
Hen.	*Hen.*	Ερ.
You act the Christian	Piè tu quidem phi-	Ἐυσεβῶς σὺ μὲν φι-

stian Philosopher:	losopharis:	λοσοφεῖς.
for when we aske good things of God,	cùm enim petimus à deo bona,	ὅτε μὲν γὰρ αἰτοῦμεν τὸν θεὸν ἀγαθὰ,
necessary for this life,	ad hanc vitam necessaria,	τὰ πρὸς τοῦτον βίον ἀναγκαῖα,
we must alwaies adde,	semper addendum est,	ἀεὶ προσθεῖναι δεῖ τὸ,
Our Lord if thou please.	Domine si tu vis.	Κύριε ἐὰν θέλῃς.
But spirituall and eternall things are to be asked of God	Spiritualia autem & æterna bona petenda sunt à Deo	Πνευματικὰ καὶ αἰώνια ἀγαθὰ τῷ θεῷ ἔυχεσθαι πρέπει
without any condidition.	sine ulla conditione.	ἄνευ ὁμολογίας.
But farewell Cornelius.	Sed vale mi Corneli.	Ἀλλὰ ἔῤῥωσω ὦ φίλε Κορνήλιε.
Cor.	*Cor.*	Κορ.
And farewell you till to morrow.	Et tu vale in crastinum,	Ἔῤῥωσο εἰς τὴν ἄυριον καὶ σὺ,
Oh my dearest Harry.	ô charissime Henrice.	ὦ φίλτατε Ἔῤῥικε.

Thomas, Peter.	*Thomas, Petrus.*	Θῶμας, Πέτρος.
Tho.	*Tho.*	Θω.
HAve you had a a good journey?	FUitne hoc iter tibi fœlix?	Ὀυχὶ ἐγένετό σοι ἄυτη ἡ ὁδοιπορία εὐτυχής;
Pet.	*Pet.*	Πετ.
Indifferent,	Sic satis,	Ἐγένετο μετρίως,
but that there was much robbing every where.	nisi quòd nihil usquam tutum est à latronibus.	πλὴν ὅτι οὐδεὶς τόπος ἀκινδύνως ἔχει διὰ τοὺς λῃστάς.

Tho.

Tho.

Did you come on foot, or on horse-back?

Pet.

Part of the way on foote,
part by waggon,
part by horse,
part by water.

Tho.

How goe things in the Low-Countries?

Pet.

Truly in a troublesome condition.
There are great threatnings of warre.

Tho.

But let this passe, we have nothing to doe with fighting.
How goe your own affaires?

Pet.

Excellent well.
But are you fortunate?

Tho

Rather most unhappy.
It cannot be worse

Tho.

Pedes advenis, an eques?

Pet.

Partim pedestri itinere,
partim vehiculo,
partim equo,
partim navigio.

Tho.

Quo in statu sunt res Belgicæ?

Pet.

Sanè turbulento statu.
Magnæ bellorum minæ sunt.

Tho.

Sed hæc omittamus, nihil enim nobis cum Marte.

Quomodo habent res tuæ?

Pet.

Optimè.
An prospero fortunæ statu uteris tu?

Tho.

Imò maximè adverso.
Res mea in pejori

Θω.

Πόζεν ἦς, ἢ ἱππεύς;

Πετ.

Τὰ μὲν πόζῃ πορεία,
τὰ δ' ἁμάξῃ,
τὰ δ' ἵππῳ,
τὰ δ' νηΐ.

Θω.

Πῶς ἔχει τὰ πρὸς ἐν Γαλλίᾳ Βελγικῇ.

Πε.

Στασιαστικῶς.

Πολλαὶ μὲν ἐκεῖ πολέμων ἀπειλαί εἰσι.

Θω.

Ἀλλὰ ταῦτα ἐάσωμεν, οὐδὲν γὰρ ἡμῖν δ' πρὸς Ἄρεα.

Τὰ δὲ σὰ πῶς ἔχει;

Πετ.

Κάλλιστα.

Οὐχὶ εὐτυχεῖς;

Θω.

Μᾶλλον δ' δυστυχῶ.

Τὰ μὲν ἐμὰ χεῖρον

with

with me.

Pet.

Have you not gained what you purſued?

Have you not the game you hunted?

Tho.

I hunted, but Delia was not propitious.

Pet.

Is there no hope left?

Tho.

Very much hope,
but nothing of ſubſtance,
whole Wain-loads.
ſhips-full,
but nothing elſe.

Pet.

Hath the Conſul ſent thee nothing?

Tho.

He hath promiſed richly,
but ſent not an halfepeny.

Pet.

He is bountifull in words,

ſtatu eſſe non poteſt.

Pet.

Non cepiſti quod captabas?

Non contigit præda, quam venabaris?

Tho.

Venabar, ſed iratâ Deliâ.

Pet.

Nihil reliquum eſt ſpei?

Tho.

Permultum ſpei,
ſed nihil rei,

tota plauſtra,
totas naves,
ſed nihil præterea.

Pet.

Nihil adhuc miſit Conſul?

Tho.

Promiſit quidem largiter,
ſed ne obolum quidem miſit.

Pet.

Multa quidē promittit verbis,

ἔχειν τι σωθῆναι.

Πετ.

Οὐκ ἐάλωκας ὅτου ἐθήρευες;

Οὐχὶ σωέβη ἢ λεία ἢ ἐπεβούλησας;

Θω.

Ἐθηρευον μὲν, ἀλλὰ τῆς Ἀρτέμιδος ὀργιζομένης.

Πετ.

Οὐδεμία ἐλπὶς λοιπή ἔτι;

Θω.

Ἐλπὶς πολλὴ,
πρᾶγμα δ' οὐδέν,

ὅλας ἁμάξας ἔχω,
ὅλας νῆας,
ἀλλὰ πρὸς τούτοις οὐδέν.

Πετ.

Οὐχ ὕπατός τι οὐδὲν ἔτι ἔπεμψεν;

Θω.

Ὑπέσχετο μὲν δαψιλῶς,
ἀλλ' οὐκ ἔπεμψεν ὀβολὸν οὐδένα.

Πετ.

Ὑπισχνεῖται πολλὰ λόγῳ,

Tho.

Tho.	*Tho.*	Θω.
but performes nothing in deeds.	ſed re præſtat nihil.	ἔργῳ ὐδὲν ποιεῖ.
Pet.	*Pet.*	Πετ.
You muſt therefore feed your ſelfe with hope.	Ergo ſpe alendus eſt animus.	Χρὴ τὸν ψυχὴν τῇ ἐλπίδι τρέφειν.
Tho.	*Tho.*	Θω.
But this will not fill the belly.	Sed hac non ſanginatur venter.	Ἀλλὰ ταύτῃ ὐ πιαίνεται ἡ κοιλία.
Yet I am the more nimble for travell,	Sed ſum ad iter expeditior hoc,	Διὰ τοῦτο πρὸς τὸ ὁδοιπορεύειν εἰμὶ ἐπιτηδειότερος,
becauſe I had no weight in my pocket.	quòd nihil eſſet oneris in zona.	ὐδὲν φορτίον ἐν τῇ ζώνῃ ἔχων.
Pet.	*Pet.*	Πετ.
I confeſſe, and the leſſe in danger,	Fateor, atque etitiam tutior,	Ὁμολογῷ, καὶ ἀσφαλέστερος,
for there are no greater defenſives againſt Thieves.	nulla enim ſunt arma certiora adverſus latrones.	ὐδένα γὰρ ὅπλα μᾶλλον ἐλεύθερα τῶν λῃστῶν ἐστιν.
Tho.	*Tho.*	Θω.
But I had rather have the burden with the danger.	Sed ego malim & onus, & periculum.	Ἀλλ' ἐγὼ μᾶλλον ἂν βουλοίμην καὶ τὸ φορτίον καὶ τὸν κίνδυνον.
Were not you rob'd by the way?	Nihílne tibi ademptum eſt in via?	Οὐδέν σου ἀφῄρηται ἐν τῇ ὁδῷ;
Pet.	*Pet.*	Πετ.
From me?	Mihíne?	Μῶν ἐμοῦ;
Prethee how can you plunder a naked man?	Quæſo quid eripias nudo?	Τί ἀφαιρήσεις ἀνθρώπου γυμνοῦ;

Others

Others had more cause to feare me.

I could without money in my purse, sing, and be hungry all the way.

Tho.

But whither are you bound now?

Pet.

Straight home, to salute my Wife, and Parents, whom I have not seen a great while.

Tho.

I wish you may find all cheerfull there.

Pet.

So say I, and it be Gods will.

Is there no news at our house?

Tho.

Nothing, but that you will finde your family increased:

for your hen hath laid you a very faire Egge.

Aliis citiùs erat periculum à me.

Licuit mihi vacuo viatori,

cantare & esurire per totum iter.

Tho.

Quò autem nunc abis?

Pet.

Rectà domum,

salutaturus uxorẽ & parentes,

jam diu non visos.

Tho.

Precor illic ut offendas omnia læta.

Pet.

Utinam ita velit deus.

Nihil interim exti tit novi domi nostræ?

Tho.

Nihil, nisi quòd reperies auctam familiam:

nam tua gallina peperit tibi pulchrum ovum.

Οἱ δ' ἄλλοι μᾶλλον ἐφοβοῦντό μου.

Ἐξὸν ἐμοὶ γυμνῷ ἀοιδοιπόρῳ,

ᾄδειν καὶ πεινᾶν διὰ ὅλης ὁδοῦ.

Θω.

Ποῖ δὴ νῦν βαδίζεις;

Πετ.

Εὐθὺ τῆς οἰκίας,

ἀσπασόμενος τὴν γυναῖκα καὶ τοὺς γονεῖς,

πολὺν ἤδη χρόνον ὄντα ὀρωμένους.

Θω.

Εὔχομαί σε πάντα ἐκεῖ εὑρεῖν ἥδέα.

Πετ.

Αἴθε ταῦτα βέλοιτο θεός.

Οὐδὲν καινὸν συμβέβηκεν ἐν τῷ μεταξὺ ἐν τῇ οἰκίᾳ ἡμῶν;

Θω.

Οὐδὲν, πλὴν ὅτι εὑρήσεις τὸν οἶκον ὠϊδόσιν πληρότατα.

καὶ γὰρ ἡ ἀλέκτωρ σε ἔτεκέ σοι ὠὸν καλόν.

Tom

Pet.	*Pet.*	Πετ.
You tell me a fine ſtory,	Bene nuntias,	Καλῶς λέγεις,
and for this good newes,	& pro hoc nuntio	καὶ ἀντὶ ταύτης τῆς ἀγγελίας,
I beſtow this gift upon you,	do tibi munus,	δίδωμί σοι δῶρον,
a New Teſtament,	novum teſtamentum,	τὴν καινὴν διαθήκην,
lately printed fairly at Paris.	Lutetiæ recèns eleganter excuſum.	ἐν Ἀσυλικῇ νεωστὶ κομψῶς τυπωθεῖσαν.
Tho.	*Tho.*	Θω.
This is a very acceptable preſent.	Eſt mihi hoc munus longè gratiſſimum.	Ἔστι μοι τοῦτο τὸ δῶρον ὡς ὅτι ἥδιστον.
I will ſtudy to recompenſe this favour.	Diſpiciam unde poſſim hoc donum penſare.	Σκέψομαι ὅτι ἄν σοι πῶς χάριν ἀξίαν ἀποδῶναι δυνηθῶ.
Pet.	*Pet:*	Πετ.
Account, you have ſufficiently requited it,	Abundè te penſaſſe puta,	Ἐξαρκούντως ἀνταποδεδωκέναι νόμιζε,
if you accept it.	ſi boni conſulueris.	εἰ ἀγαπήσεις.

James, John.	*Jacobus. Joannes.*	Ἰάκωβος, Ἰωάννης
Jam.	*Jac.*	Ιω.
NO news from our friends?	NIhil novi à noſtris portas?	Οὐδὲν καινὸν παρὰ τῶν ἡμετέρων φέρεις;
What novelty?	Quænã nova nuntias?	Τίνα καινὰ ἀγγέλλεις;

Joh.
A great deal of news,
but no truth.
I bring as many lyes,
as will more then fraight a Ship.

Jam.
Unload as soon as you can,
lest you sink under the burden.

Joh.
I have no other then what is talked of,
at the Barbers,
at the Carriers,
and a Ship bord.

Jam.
What? is our Countrey free from the Plague?

Joh.
Not altogether.
But it is not constant,
sometimes it is less,
then it rageth againe.

Jam.
Was there not mischief enough,

Ioa.
Nova permulta,
sed nihil veri.
Tantum mendaciorum adfero,
quantum vix una navis vehat.

Iac.
Exonera te quamprimum,
ne succumbas tanto oneri.

Ioa.
Nihil habeo præter ea quæ jactantur,
in tonstrinis,
in vehiculis,
& in navibus.

Iac.
Quid? an patria nostra immunis à peste?

Ioa.
Non omnino.
Sed non perpetua est,
aliquando remittit sese,
deinde recrudescit.

Iac.
Nonne satis erat malorum,

Ιω.
Καινὰ μὲν πολλὰ,
ἀληθὲς δ' οὐδέν.
Τοσαῦτα μὲν ψεύδη φέρω,
ὅσα μόλις μία ναῦς ἄγοι.

Ιακ.
Ἀποφορτίζε ἐν ὡς τάχισα,
ἵνα μὴ ὑπὸ τηλικούτου μέγαθος φορτίου ὑπολῇ.

Ιω.
Οὐδὲν ἔχω, πλὴν ὅ, τι θρυλλεῖται,
ἐν τοῖς κειρέοις,
ἐν ἁμάξαις,
καὶ ἐν νηυσί.

Ιακ.
Τί; οὐχὶ ἡ πάτρις ἡμῶν τῆς λοιμῆς ἐλευθέρα ἐστί;

Ιω.
Οὐχὶ ὅλως.
Ἀλλὰ συνεχὴς οὐκ ἔστι,
ἐνίοτε γὰρ ἀνίησι,
πάλιν δὲ παροξύνεται.

Ιακ.
Οὐχ' ἅλις ἦν κακῶν,

where the sword domineers?	ubi bellum grassatur?	ὅπου πόλεμος τυγχάνει ὤν.
Joh.	*Joa.*	Ιω.
Yes there was truly,	Erat quidem,	ἦν μὲν,
but it seem'd otherwise to God.	nisi aliter deo visum est.	εἰ μὴ ἄλλως ἂν ἐδόκει τῷ θεῷ.
Jam.	*Jac.*	Ιακ.
Corne must be very dear in that place.	Annonæ caritatē istic esse oportet.	Ἀνάγκη αὐτόθι σιτόδειαν εἶναι.
Joh.	*Joa.*	Ιω.
There is a scarsity of all things,	Omnium rerum illic inopia est,	Πάντων ἐκεῖ ἔνδεια ἐστι,
but of wicked Soldiers.	præterquam sceleratorum militum.	πλὴν τῶν σχετλιωτάτων στρατιωτῶν.
Jam.	*Jac.*	Ιακ.
Where Soldiers bear the sway,	Ubi milites dominantur,	Ὅπου οἱ στρατιῶται κυριεύουσιν,
there is no sparing Churches nor learning.	ibi nec sacris templis nec Musis parcitur.	ἐκεῖ οὐδὲ τῶν ἁγίων ἱερῶν, οὐδὲ μουσῶν φείδονται.
Joh.	*Joa.*	Ιω.
Therefore Xenophon *said well and wisely,*	Rectè igitur Xenophon & sapienter dixit,	Ὀρθῶς οὖν καὶ σοφῶς ὁ λέγων Ξενοφῶν φησὶ,
Men account peace a very good thing,	Pax videtur hominibus esse magnum bonum,	Εἰρήνη δοκεῖ μέγα ἀγαθὸν τοῖς ἀνθρώποις,
but War the greatest unhappinesse.	bellum verò maximum malum.	πόλεμος δὲ μέγιστον χακόν.
But I will detaine you no longer.	Sed non te morabor diutius.	Ἀλλὰ οὐ καθέξω σε πλείονα χρόνον.
We will talke more another time,	Aliàs pluribus colloquemur,	Ἐν ἑτέροις καιροῖς διὰ πλειόνων ποιησόμεθα τὴν συνουσίαν,

when

when it shall be convenient for both.	quando erit utriq; commodum.	ὁπότε ἑκατέρῳ ἔσται ἐπιτήδειον.
Now some businesse calls me to another place.	Nunc aliò me vocant negotia quædam.	Νῦν ἄλλοσέ με καλεῖ πράγματά τινα.

Nicholas, Matthew. *Nicolaus, Mattheus.* Νικόλαος, Ματθαῖος.

Nic.	*Nic.*	Νικ.
I Heare you have lately visited your native Countrey.	Audio te patriam nuper revisisse.	Πυνθανομαί σε νεωστὶ τὴν πατρίδα ἐπισκέψασθαι.
Mat.	*Mat.*	Ματ.
I have looked upon it again,	Revisi,	Ἐπεσκεψάμην,
for I had not seen my Parents a great while,	diu enim non videram parentes meos,	πολὺν γὰρ χρόνον τοὺς γονεῖς οὐκ ἑωράκειν,
neither could I longer beare	nec poteram diutius ferre	οὐδ' ἐδυνήθην πλείονα χρόνον φέρειν
the absence of my Countrey and friends.	desiderium patriæ & amicorum.	τὸν τῆς πατρίδος καὶ τῶν φίλων πόθον.
Nic.	*Nic.*	Νικ.
You did piously.	Piè fecisti.	Εὐσεβῶς ἐποίησας.
You are of a good nature,	Humanus es,	Φιλάνθρωπος τυγχάνεις ὤν,
while you thinke of that.	qui ista cogitas.	ταῦτα ἐνθυμούμενος.
For we all desire	Ducimur enim omnes, admirabili amore	Ἅπαντες γὰρ σφόδρα στέργομεν
the Country where-	ejus regionis quæ	τὴν χῶραν τὴν ἡμᾶς

in we were bred and borne.	nos aluit & edidit.	θρέψασαν καὶ φύσασαν.
But prithee tell me, how you found all things there?	Sed dic quæso, quónam in loco illic offendisti omnia?	Ἀλλὰ ἄγε, πῶς ἐκεῖ ἑώρακας πάντα ἔχοντα;
Mat.	*Mat.*	Ματ.
All new.	Omnia nova.	Πάντα καινά.
All things chang'd.	Omnia mutata.	Πάντα μεταβεβλημένα.
Me thought I came into another world	Videbar mihi in alium venire mundum.	Ἐδόκουν εἰς ἄλλον ἐλθεῖν κόσμον.
I had scarce been absent ten years.	Vix dum decennium abfueram.	Ἔτη δέκα μόλις ἀπεγενόμην.
I did no less wonder at all things,	Non secus omnia mirabar,	Οὐκ ἄλλως ἅπαντα ἐθαύμασα,
then Epimenides *the Prince of sleepers,*	quàm Epimenides somniatorum princeps,	ἢ Ἐμιμενίδης ὁ τῶν ὑπνωδῶν ἄρχων,
hardly out of his Dream.	vix tandem expergefactus.	μόλις τελευταῖον ἀνεγερθεὶς.
What story is that?	Quænam est ista fabula?	Ποῖος τίς οὗτός ἐστι μῦθος;
I'le tell you, if you be at leisure to heare it.	Dicam equidem si vacat audire.	Λέξω δὲ εἰ σχολή σοι ἐστὶν ἀκούειν.
Nothing shall be more pleasing.	Nihil fuerit jucundius.	Οὐδὲν ἐμοὶ ἥδιον ἔσται.
Therefore I pray give me a stool and cushion.	Sellam igitur cum pulvino mihi poni jube.	Ἕδραν οὖν σὺν προσκεφαλαίῳ μοι τίθεσθαι κέλευε.
Nic.	*Nic.*	Νικ.
You advise well.	Rectè admones.	Ὀρθῶς ὑπέμνησας.
You will tell a lye with the more ease while you sit.	Nam sedens commodiùs mentieris.	Καθήμενος γὰρ ῥᾷον ψευδολογήσεις.

Hi-

Mat.	*Mat.*	Ματ.
Historians tell a story	Historici fabulantur	Μυθολογοῦσιν οἱ ἱστορικοὶ
of one Epimenides *a* Cretan *borne,*	de Epimenide quodam Cretensi,	περὶ Ἐπιμενίδου τινὸς Κρητέως,
who going alone out of the City	qui solus urbem egressus	ὃς μόνος ἔξω τείχους πορευόμενος
to take a walke,	deambulandi gratia,	πρὸς περίπατον,
a sudden storme of raine enforcing;	subitâ pluviâ vi compellente,	ἐπειδὴ διὰ τὸν ὑετὸν συνεχῆ,
entring into a Cave he fell asleep,	speluncam quandam ingressus obdormivit,	σπήλαιον ἐμβὰς ἐκάθευδε,
and continued sleeping seven and forty years.	quadraginta septē perpetuos annos somnū continuarit.	τεσσαράκοντα ἑπτὰ ἔτη εὕδων διετέλεσε.
Nic.	*Nic.*	Νικ.
But it was well for Epimenides	Sed bene cum Epimenide actum est,	Ἀλλὰ εὐτυχῶς ἔπραξεν ὁ Ἐπιμενίδης,
that he came to himselfe at last.	qui tandem ad se rediit.	ὁ τὰ τελευταῖα ἑαυτὸν ἀναλαβών.
Many learned men never wake	Multi docti nunquam expergiscuntur	Πολλοὶ μὲν ἐλλογίμων ἔποτε ἀναγείρονται
out of their dreams.	à suis somniis,	ἐκ τῶν ἐνυπνίων ἑαυτῶν.
But you doe like a Poet,	Sed facis ut poeta dignum est.	Ἀλλὰ πράττεις ἀξιῶς ἀνδρὸς ποιητοῦ.
Lye on.	Perge mentiri.	Ἔμμενε οὖν τῷ ψεδολογεῖν.
Mat.	*Mat.*	Ματ.
Epeminides *when he wak'd,*	Epimenides somno solutus,	Ἐπιμενίδης ἀνεγερθεὶς

goes

goes out of the Cave,	è ſpelunca prodit,	ἐκ τῦ σπηλαίυ πορευόμενος,
looks about him,	circumſpicit,	περισκοπεῖ,
he ſees all things changed,	mutata videt omnia,	ἐφ' πάντα μεταβεβλημένα,
the woods, the banks,	ſilvas, ripas,	τὰς ὕλας, τὰς ὄχθας,
the rivers, the trees,	flumina, arbores,	τὺς ποταμὺς, τὰ δένδρα,
the fields,	agos,	τὺς ἀγρύς.
to be ſhort,	breviter,	ὡς ἔ σωτόμως εἰπεῖν,
every thing new.	nihil non novum.	πάντα καινά.
Going therefore to the City, he enquires.	Accedens ad urbem, percontatur.	Βαδίζων ἔν εἰς τὴν πόλιν ἐρωτᾷ.
Staying there ſome while,	Manens illic aliquandiu,	Διατείβων ἀυτόθι χρόνον τινά,
He neither knew any man,	Neque novit quenquam,	Οὔδ' ἔγνω ἀνθρώπυ,
nor any knew him.	nec à quoquam agnitus eſt.	οὐδὲ ὑπό τινος ἔγνωσθη.
Another kinde of garment.	Alius hominũ cultus.	Ἄλλο γὰρ τῶν ἀνθρώπων πείβλημα.
Not the ſame faces.	Nec idem vultus.	Οὐδὲ τὸ ἀυτὸ πρόσωπον,
The language was changed.	Sermo mutatus.	Ἡ λέξις μετεβλήθη.
The manners altered.	Diverſi mores.	Οἱ τρόποι διάφοροι.
Nor doe I wonder that this happened to Epimenides,	Nec miror hoc Epimenidi eveniſſe,	Οὐδὲ θαυμάζω τῦτο τῶ Ἐπιμενίδη συμβεβηκέναι,
after ſo many years,	poſt tantum annorum,	μετὰ τοσαῦτα ἔτη,

when

when almoſt the ſame thing hath hapned to me,
who had been abſent but a few yeares.

Nic.

How doe your Father and Mother? are they alive?

Mat.

They are both living,
and indifferently well,
worne with age, ſickneſſe,
and the miſeries of Warre.

Nic.

This is the Comedy of humane life,
ſuch are all mortall affaires.
Nothing doth laſt long in the ſame condition.

cùm mihi idem propemodũ eveverit,
qui pauculos annos abfuiſſem.

Nic.

Quid uterque parens?
vivúntne?

Mat.

Vivunt ambo,
& valent utcumque,
confecti ſenio, morbo,
& bellorum denique calamitate.

Nic.

Hæc eſt humanæ vitæ Comœdia,
tales ſunt res humanæ.
Ut in eodem nihil uſquam duret ſtatu.

ὅπειδὴ μικρῷ δεῖν ἐμοὶ τὸ αὐτὸ συμβῆ,
τῷ ὀλίγα ἔτη τῆς πατρίδος ἀπογενομένῳ.

Νικ.

Τί γονεῖς σε;
οὐχὶ βιῶσι;

Ματ.

Βιῶσι μὲν ἀμφότεροι,
καὶ διάκεινται ὁπωσδήν,
ἐκνενευκόσι γήρᾳ καὶ νόσῳ,
καὶ συμφοραῖς τῆς πολέμου.

Νικ.

Αὕτη ἐστὶν ἡ ἀνθρωπίνη βίου κωμῳδία,
τὰ θνητὰ τοιαῦτα,
οὐδὲν ἐν τῷ αὐτῷ μένει.

Æsopi Fabulæ selectiores.

The first Fable.	Fabula. 1.	Μῦθ. α.
The Kid, and the Wolfe.	*Hœdus & Lupus.*	Ἔριφος καὶ λύκος.
A Kid standing upon the top of an house,	HOedus super quadam domo stans,	Ἔριφος ὄν τινὸς οἰκίας ἑστώς,
spying a Wolfe passing by,	cùm lupum prætereuntem videret,	ἐπειδὴ λύκον παριόντα εἶδεν,
railed and reproached him.	criminibatur & convitiis afficiebat ipsum.	ἐλοιδόρει καὶ ἐσκωπτεν αὐτόν.
But the Wolfe replyed,	Lupus autem dicebat,	Ὁ δὲ λύκος ἔφη,
Dost heare?	Heus tu?	Ὦ οὗτος;
It is not thou dost revile me,	Non tu me criminaris,	Οὐ σύ με λοιδορεῖς,
but the place.	sed locus.	ἀλλ' ὁ τόπος.
The morall.	*Affabulatio.*	Ἐπιμύθιον.
This fable signifies,	Fabula significat,	Ὁ μῦθος δηλοῖ,
That oftentimes	Quòd sæpe	ὅτι πολλάκις
the place and time	locus & tempus	ὁ τόπος καὶ ὁ καιρὸς
do occasion our boldnesse	audaciã nobis præbet	δίδωσι τὸ θρασύ
against our betters.	contra præstantiores.	κατὰ κρειττόνων.

The second Fable.	Fabula secunda.	Μῦθος β'.
The Lyon and the Frog.	*Leo & Rana.*	Λέων καὶ Βάτραχος.
ONce upon a time,	ALiquando,	Ποτὲ,
A Lyon hearing a Frog creaking aloud,	cùm Leo audivisset valde ranam clamantem,	λέων ἀκούσας βατράχου μέγα βοῶντος,
turn'd himselfe to the voice,	conversus est ad vocem,	ἐπιστράφη πρὸς τὴν φωνὴν,
thinking it to be some great Beast;	putans magnum aliquod animal esse:	οἰόμενος μέγα τι ζῶον εἶναι.
But after a little expectation,	Cùm autem expectasset parum,	Προσμείνας δὲ μικρὸν,
as soon as he saw what it was,	ut vidit ipsam,	ὡς εἶδεν αὐτὸν,
he trod it under his foot.	conculcavit.	κατεπάτησεν.
The Morall.	*Affabulatio.*	Ἐπιμύθιον.
This Fable teaches,	Fabula docet,	Ὁ μῦθος δηλοῖ,
that we ought not to be troubled	non oportere perturbari	μὴ δεῖν ταράττεσθαι
at the report of any thing,	per auditionem solam,	δι' ἀοῆς μόνης,
before we see it.	ante rem visam.	πρὸ τῆς ὄψεως.

Æsopi Fabulæ selectiores.

The first Fable.

Fabula. 1.

Μῦθ. ά.

The Kid, and the Wolfe.

Hœdus & Lupus.

Ἔριφος καὶ λύκος.

A Kid standing upon the top of an house,
spying a Wolfe passing by,
railed and reproached him.

HOedus super quadam domo stans,
cùm lupum prætereuntem videret,
criminibatur & convitiis afficiebat ipsum.

Ἔριφος ὀπὶ τινὸς δώματος ἑστὼς,
ἐπειδὴ λύκον παριόντα εἶδεν,
ἐλοιδόρει καὶ ἔσκωπτεν αὐτόν.

But the Wolfe replyed,
Dost heare?
It is not thou dost revile me,
but the place.

Lupus autem dicebat,
Heus tu?
Non tu me criminaris,
sed locus.

Ὁ δὲ λύκος ἔφη,
Ὦ ἑτος;
Οὐ σύ με λοιδορεῖς,
ἀλλ' ὁ τόπος.

The morall.

Affabulatio.

Ἐπιμύθιον.

This fable signifies,
That oftentimes
the place and time
do occasion our boldnesse
against our betters.

Fabula significat,
Quòd sæpe
locus & tempus
audaciâ nobis præbet
contra præstantiores.

Ὁ μῦθος δηλοῖ,
ὅτι πολλάκις
ὁ τόπος καὶ ὁ καιρὸς
δίδωσι τὸ θαρσος
κατὰ κρειττόνων.

The

The second Fable.	Fabula secunda.	Μῦθος β'.
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thinking it to be some great Beast;	putans magnum aliquod animal esse:	οἰόμενος μέγα τι ζῶον εἶναι.
But after a little expectation,	Cùm autem expectasset parum,	Προσμείνας δὲ μικρὸν,
as soon as he saw what it was,	ut vidit ipsam,	ὡς εἶδεν αὐτὸν,
he trod it under his foot.	conculcavit.	κατεπάτησεν.
The Morall.	*Affabulatio.*	Ἐπιμύθιον.
This Fable teaches,	Fabula docet,	Ὁ μῦθος δηλοῖ,
that we ought not to be troubled	non oportere perturbari	μὴ δεῖν ταράττεσθαι
at the report of any thing,	per auditionem solam,	δι' ἀοῆς μόνης,
before we see it.	ante rem visam.	πρὸ τῆς ὄψεως.

The third Fable.

The Hart, and the Lyon.

A Hart flying from the Hunters,
entred into a Den,
but meeting there with a Lyon,
she was seized upon by him.
But dying she complained,
Woe is me!
that flying from men,
I am falne upon the worst of Beasts.

This Fable shews,
that many while they decline
small disadvantages,
throw themselves on greater.

Fabula tertia.

Cerva & Leo.

CErva venatores fugiens,
in antrum intravit,
in Leonem autem
ibi cùm incidisset,
ab ipso comprehensa est.
Moriens antè dicebat,
Hei mihi!
quòd homines fugiens,
in bestiarum ferocissimam incidi.

Fabula monstrat,
quòd multi fugientes
parva hominum pericula,
magna experti sunt.

Μῦθος γ'.

Ἔλαφος καὶ λέων.

Ἔλαφος κυνηγοὺς
φεύγουσα,
εἰς ἄντρον εἰσέδυ,
λέοντι δ' ἐκεῖ πεσεῖ-
τυχοῦσα,
ὑπ' αὐτοῦ σωτελήφθη.
Θνήσκουσα δ' ἔλε-
γεν,
Οἴ μοι.
ὅτι ἀνθρώπους φεύ-
γουσα,
τῷ ἀθηρίων ἀγρια-
τάτῳ περιέπεσον.

Ὁ μῦθος δηλοῖ
ὅτι πολλοὶ φεύγον-
τες
τὰ ἀνθρώπων μικρὰ
κινδύνους,
μεγάλους ἐπειρήθη-
σαν.

The fourth Fable.

The Sow and the Bitch.

A Sow & a Bitch did contend about fruitfulneſs. The Bitch affirmed, that ſhe was the moſt fruitfull of all Creatures upon the earth. But the Sow encountring her, ſaid to this, But for all your haſt, we know you bring forth but blinde Puppies.

The Fable ſhews, that affaires are judged, not by the quickneſſe, but by their perfection.

Fabula quarta.

Sus & Canis.

Sus & Canis certabant de fœcunditate. Dixit Canis, ſe eſſe maximè fœcundam omnium animalium terreſtrium. Sed ſus occurrens, ad hæc reſpondit, Quando hæc jactaris, novimus te cæcos tuos parere catulos.

Fabula monſtrat, quòd negotia judicantur, non celeritate, ſed perfectione.

Μῦθος ν'.

Περὶ ὗς καὶ κύνα.

Ὗς καὶ κύων ἤριζον περὶ εὐτοκίας. Ἔφη ἡ κύων, εὔτοκος εἶναι μάλιστα πάντων τῶν πεζῶν. Ἀλλὰ ἡ ὗς ὑπαντήσασα, εἰς, ταῦτά φησιν, Ἀλλ' ὅταν τοῦτο λέγῃς, ἴσαμεν ὅτι καὶ τυφλὰς τὰς σεαυτῆς σκύλακας τίκτεις.

Ὁ μῦθος δηλοῖ, ὅτι τὰ πράγματα κρίνεται, οὐκ ἐν τῷ τάχει, ἀλλ' ἐν τῇ τελειότητι.

The fifth Fable.

A Piper taking with him his Net and his Pipes,
came to the Sea,
and ſtanding upon a Rock,
firſt plaid upon his Pipes,
hoping it would come to paſſe,
that the fiſhes would take to land,
at the ſweetneſſe of his melody.
But when a good while, he could not prevaile,
he put up his Pipes and betook him to his Net,
and caſting them into the Sea,
he drew a multitude of fiſhes.
But ſhaking them out of his Net,

Fabula quinta.

Tibicen & Piſces.

Tibicen acceptis tibiis & retibus,
acceſſit ad mare,
& ſtans ſuper petra,
primùm canebat tibiis,
putans fore,
piſces progreſſuros in terram,
ad ſuavitatem cantûs.
Sed cùm diu nihil profeciſſet,
poſitis tibiis,
aſſumpſit retia,
& conjiciens in aquas,
multitudinẽ magnam piſciũ traxit.
Ejiciens autem ex rẽti eos,

Μῦθος ε'.

Αυλητὴς καὶ ἰχθύες.

Αὐλητὴς λαβὼν αὐλὸς καὶ δίκτυα,
παρεγένετο εἰς τὸν θάλασσαν,
καὶ στὰς ἐπὶ τινος πέτρας,
τὸ μὲν πρῶτον ηὔλει,
νομίζων;
ἰχθύας ἐξελεύσεσθαι γῆν,
πρὸς τὴν ἡδυφωνίαν.
Ὡς δὲ ὀλίγον πολὺ ἤνυσεν οὐδέν,
ὑποθέμενος τὸς αὐλὸς,
ἀναλαμβάνει τὰ δίκτυα,
καὶ βαλὼν εἰς τὸ ὕδατος,
τὸ πλῆθος πολὺν ἅμα ἐθήρευσε.
ἐκβαλὼν δὲ αὐτὸς ἀπὸ τῦ δικτύου,

he

he ſees them leaping.	videt ſaltantes.	εἶδε πηδῶντας.
To whom he ſaid,	Quibus hæc dixit demum,	Οἷς δὴ μετὰ ταῦτα εἶπε,
O ye worſt of Creatures,	Vos peſſima animalia,	Ὦ κάκιστα ζῶα,
ſince you would not dance at all	quandoquidem noluiſtis exſilire,	ἐπεὶ οὐκ ἠθέλετε ἐκβαίνειν ὀρχούμενοι,
when I did pipe,	me tibiâ canente,	ἐμοῦ αὐλοῦντος,
it is too late now to make me any ſport.	nunc quidem ceſſate mihi idipſum facere.	παύεσθέ μοι τοῦτο ποιοῦντα.
The Fable declares,	Fabula indicat,	Ὁ μῦθος δηλοῖ,
that every thing is to be diſcommended,	quòd omne vituperabile ſit,	ὅτι πᾶν ἐπονείδιστον,
which is done unſeaſonably.	quod citra tempus fit.	τὸ παρὰ καιρὸν γιγνόμενον.

The ſixth Fable. — Fabula ſexta. — Μῦθος ϛ'.

An old Man and Death. — *Senex & mors.* — Γέρων καὶ θάνατος.

WHen an old man had cut ſome Wood,
and was carrying it home,
he travailed a great way,
and when he had laid downe his burden

SEnex aliquando ligna cùm ſecuiſſet,
& illa ferens,
multam viam ibat,
& cùm depoſuiſſet onus

Γέρων ποτὲ τὰ ξύλα κόψας,
καὶ ταῦτα φέρων,
πολλὴν ὁδὸν ἐβάδιζε,
καὶ ἀποθέμενος τὸν φόρτον

ἐπ

in a certain place,
by reason of the weight,
he called upon Death.
But when Death appeared,
and asked him the the reason
wherefore he called him:
The old man affrighted, said,
Only that you would help me up with my burden.

in loco quodam,
propter multum laborem,
mortem invocabat.
Ipsa verò mors cùm adveniſſet,
& interrogaret cauſam,
ob quam ſe invocaret:
Perterritus ſenex dixit,
Ut tantùm onus meum attollas.

ἐν τόπῳ τινὶ,
διὰ τὸν πολὺν κόπον,
τὸν θάνατον ὃν καλεῖτο.
Τοῦ δὲ θανάτου παρεόντος,
καὶ πυθομένου τὴν αἰτίαν
δι' ἣν αὐτὸν ἐκάλει.
Δειλίασας ὁ γέρων ἔφη,
Ἵνα μόνον μοι τὸν φόρτον ἄρῃς.

The Fable ſhews,
that every man loves his life,
although he be unhappy and a Begger.

Fabula oſtendit,
quòd omnis homo amet vitam,
etſi infelix & mendicus ſit.

Ὁ μῦθος δηλοῖ,
ὅτι πᾶς ἄνθρωπος φιλόζωος,
εἰ καὶ δυσυχεῖ καὶ πλωχός ὄστι.

The ſeventh Fable.

Fabula ſeptima.

μῦθος ζ'.

The Aſſe and the Foxe.

Asinus & Vulpes.

Ὄνος καὶ ἀλώπηξ.

AN Aſſe having put on a Lions skin,
went about
frighting the other beaſts,

A Sinus indutus pelle Leonis
circumibat
alia animalia territans,

Ὄνος ἐνδυσάμενος
περιήει
τἄλλα τὰ ζῴων ἐκφοβῶν,

and seeing a Fox,	& conspicatus vulpem,	καὶ θεασάμενος ἀλώπεκα,
he attempted to terrifie him:	tentabat & illam perterrefacere:	ἐπειρᾶτο καὶ ταύτην δεδείτεσθαι.
who said to him,	quæ illi dixit,	ἡ δὲ πρὸς αὐτὴν ἔφη,
having heard his hideous noise,	postquam clamantem audierat,	αὐτοῦ φθεγξαμένου προακηκουῖα.
You may be confident Sir,	Pro certò scias,	Εὖ ἴσθι,
but that I heard you bray,	nisi rudentem audivissem,	εἰ μὴ ὀγκωμένου ἤκουσα,
I should have been terrified too.	& ego te timuissem.	καὶ ἐγὼ ἂν σε ἐφοβήθην.
This Fable teacheth,	Fabula docet,	Μῦθος δηλοῖ,
that some unlearned persons	quòd aliqui ineruditi,	ὅτι ἔνιοι τῶν ἀπαιδεύτων,
which seem to be of ability to strangers,	qui exteris videntur esse aliqui,	τοῖς ἔξω δοκοῦντές τινες εἶναι,
are discovered by their loquacity.	à sua garrulitate coarguuntur.	ὑπὸ τῆς ἰδίας γλωσσαλγίας ἐλέγχονται.

The eighth Fable.	Fabula octava.	Μῦθος η'.
The Dog and the Cook.	*Canis & Coquus.*	Κύων καὶ μάγειρος.
A Dog coming into the Kitchin,	CAnis insiliens in culinam,	Κύων εἰσπηδήσας εἰς μαγειρεῖον,
and while the Cook was busie,	& coquo occupato,	καὶ τοῦ μαγείρου ἀσχολουμένου, ha-

having ſnatched a heart,
ran away with it.
But the Cook turning about as he ſpied him running away,
Ho ſirra,
know whereſoever thou be,
I will be watchfull of thee.
For thou haſt not taken a heart from me,
but thou haſt given me a heart.

The Fable ſhews, that mens loſſes are oftentimes their leſſons.

cor cùm rapuiſſet,
aufugit.
Atqui Coquus converſus, ut vidit ipſum fugientem, ait,
Heus tu,
ſcito, ubicumque ſis,
obſervabo te.
Non enim à me cor abſtuliſti,
ſed cor mihi dediſti.
Fabula oſtendit, quòd nocumenta ſæpe ſunt documenta viris.

καρδίαν ἁρπάσας,
ἔφυγεν,
Ὁ δὲ μάγειρος ἀπεστραμμένος, ὡς εἶδεν αὐτὸν φάιγοντα, εἶπεν,
Ὦ οὗτος,
ἴσθι ὡς ὑπαντιᾷ ἂν ᾖς,
φυλαξομαί σε.
Οὐ γὰρ ἀπ' ἐμοῦ καρδίαν εἴληφας,
ἀλλ' ἐμοὶ καρδίαν ἔδωκας.
Μῦθος δηλοῖ,
ὅτι τὰ παθήματα πολλάκις τοῖς ἀνθρώποις μαθήματα γίγνονται.

The ninth Fable.

Fabula nona.

Μῦθος θ'.

A woman and a Hen.

Mulier & Gallina.

Γυνὴ καὶ ὄρνις.

A Certain Widow woman had a Hen,
which every day laid her an egge.

MUlier vidua quædã gallinam habebat, ovum ipſi quotidie parientem.

Γυνή χήρα τις ὄρνιν εἶχεν,
καθ' ἑκάστην ἡμέραν ᾠὸν αὐτῇ τίκτουσαν. But

But ſhe thinking, that if ſhe gave her Hen more barly, ſhe would lay twice a day. She did ſo. but the Hen grown fat, was never after worth an egge.

Arbitrata autem, quòd ſi plus gallinæ hordei projiceret, bis pareret in die. Id fecit, Gallina autem pinguis facta, ne ſemel quidem parere poterat.

Νομίσασα δ', ὡς εἰ πλείης τῇ ὄρνιθι κεθὰς παραβάλλοι, δὶς τέξεται τῆς ἡμέρας. Τοῦτο πεποίηκεν, ἡ δ' ὄρνις πιμελὴς γενομένη, οὐδ' ἅπαξ τεκεῖν ἐδυνάσθη.

The Fable ſhews, that they which out of covetouſneſſe deſire many things, doe even loſe that which they have.

Fabula docet, quòd qui per avaritiam pluria cupiunt, etiam amittunt præſentia.

Ὁ μῦθος δηλοῖ, ὅτι οἱ διὰ πλεονεξίαν, πλείονα ἐπιθυμοῦντες, καὶ βάλλουσι τὰ παρόντα.

The tenth Fable.

Fabula decima.

Μῦθος ι'.

The Hen that laid golden Eggs.

Gallina aurum pariens.

Ὄρνις χρυσολόκος.

A Woman having a Hen, that laid golden Eggs, ſuppoſing there was ſtore of Gold within her,

Mulier quædam habens gallinam, ova aurea parientem, rata intra ipſam auri pondus eſſe,

Γυνή τις ὄρνιθα εἶχεν, ὠὰ χρυσᾶ τίκτουσαν, νομίσασα ἔνδον αὐτῆς ὄγκον χρυσίου εἶναι,

thought it neceſſary to kill her:	putavit oportere illam interficere:	ἔγνω δεῖν αὐτὴν ἀποκτεῖναι.
but when ſhe had killed her,	cùm verò occidiſſet,	ἡ δὲ κτείνασα,
ſhe found her like other Hens.	invenit ſimilem reliquis gallinis.	εὗρεν ὁμοίαν τῶν λοιπῶν ὀρνίθων.
And hoping to have found infinite wealth,	Et ſperans ſe inventuram immenſas divitias,	Ἡ δὲ ἐλπίσασα εὑρήσειν, ἄθροον πλοῦτον,
ſhe loſt that little which ſhe had.	etiam parvis privata eſt ſuis.	καὶ τοῦ μικροῦ ἐστέρητο καὶ τούτου.
The Fable teacheth,	Fabula docet,	Μῦθος δηλοῖ,
that we ought to content our ſelves with what we have, and not to be tranſported with inſatiable deſires.	quòd oportet contentos eſſe præſentibus, & inexplebilem cupiditatem effugere.	ὅτι δεῖ ἀρκεῖσθαι τοῖς παροῦσι, καὶ τὴν ἀπληστίαν φεύγειν.
The eleventh Fable.	Fabula undecima.	Μῦθος ια'.
The Tortoiſe and the Eagle.	*Teſtudo & Aquila*	Χελώνη καὶ Ἀετός.
THe Tortoiſe deſired the Eagle,	TEſtudo Aquilam orabat,	Χελώνη ἀετὸν ἐδεῖτο,
that he would teach him to fly.	ut volare ſe doceret.	ἵπτασθαι αὐτὴν διδάξαι.
But he adviſing,	Hâc vero admonente,	Τοῦ δὲ παραινοῦντος,
that it was farre	procul hoc ab	πόρρω τοῦτο φύσεως

his

his nature:	natura ejus esse:	αὐτῆς εἶναι.
The other was the more importunate.	Illa magis precibus instabat.	Ἐκείνη μᾶλλον τῇ δεήσει προσέκειτο.
He took him therefore up in his talons,	Comprehendit igitur eam unguibus,	Λαβὼν οὖν αὐτὴν τοῖς ὄνυξι,
and carried him aloft.	& in altum sustulit.	καὶ εἰς ὕψος ἀνένεγκὼν,
After he let him fall.	Deinde demisit.	Εἶτ' ἀφῆκεν.
But when he came down,	Illa verò cùm cecidisset,	Ἡ δὲ συνετρίβη,
he was broken against a rock.	ad petras contrita est.	κατὰ πετρῶν πεσοῦσα.
The Fable shews,	Fabula ostendit,	Μῦθος δηλοῖ,
that many undoe themselves,	quòd multi seipsos læserunt,	ὅτι πολλοὶ ἑαυτοὺς ἔβλαψαν,
when they will not hearken to men that give them good counsell.	quum non auscultaverint prudentioribus.	τῶν φρονιμωτέρων παρακούσαντες.
The twelfth Fable.	Fabula duodecima.	Μῦθος ιβ'.
The Blackmore.	*Æthiops.*	Αἰθίοψ.
A Certaine Man bought a Blackmore,	Quidam emit Æthiopem,	Αἰθίοπά τις ὠνήσατο,
Thinking that his colour was such,	colorem existimans esse,	τοιοῦτον αὐτῷ τὸ χρῶμα εἶναι δοκῶν,

by the negligence of him that had him before.	negligentia ejus qui priùs eum habuerat.	ἀμελείᾳ τοῦ πρότερον ἔχοντος.
And having taken him home,	Et assumpto eo domum,	Καὶ παραλαβὼν οἴκαδε,
he applied all manner of purgations to him,	omnes ei adhibebat purgationes,	τάντα μὲν αὐτῷ προσῆγε τὰ ῥύματα,
and endeavoured	& conabatur	καὶ ἐπειρᾶτο,
with all washing to make him white:	omnibus lavacris mundare:	πᾶσι λουτροῖς καθαίρειν.
but he could not change his colour,	sed colorem mutare non potuit,	καὶ τὸ μὲν χρῶμα μεταβαλεῖν οὐκ εἶχε,
and had his labour for his paine.	& morbum labor comparavit.	νοσεῖν δὲ τὸ πονεῖν παρεσκεύασεν.
The Fable shews,	Fabula indicat,	Ὁ μῦθος δηλοῖ,
that natures will remaine	Quòd manent naturæ	ὅτι μένουσιν αἱ φύσεις
as they were in the beginning.	ut provenerunt in principio.	ὡς προῆλθον τὴν ἀρχήν.

The thirteenth Fable.	Fabula decima tertia.	Μῦθος ιγ'.
The Boar and the Fox.	*Aper & Vulpes.*	Μονιὸς καὶ ἀλώπηξ
A Boar standing neer to a tree,	APer cùm cuidem adstabat arbori,	Μονιὸς ἄγριος ἐπί τινος ἑστὼς δένδρου,
did whet his tushes.	dentes acuebat.	τοὺς ὀδόντας ἔθηγεν.
But a Fox asking the cause,	Vulpe autem rogante causam,	Ἀλώπεκος δὲ ἐρωτῶν μένης τὴν αἰτίαν,

why upon no neceſſity that urged him,	quare nulla propoſitâ neceſſitate,	ὅτι μηδεμιᾶς προκειμένης ἀνάγκης,
he did ſharpen his teeth?	dentes acueret?	τί τὰς ὀδόντας θήγει;
He anſwered,	Inquit,	Ἔφη,
I doe not this without reaſon:	Non abs re hoc facio:	οὐκ ἀλόγως τοῦτο ποιῶ.
for if any danger ſurpriſe me,	nam ſi periculum me aliquod inuaſerit,	εἰ γάρ με κίνδυνος περιστάσει,
I ſhall not then be at leiſure	minime tunc oportebit eſſe occupatum	οὐκοῦν με τότε ἀσχολεῖσθαι δεήσει
to whet my teeth,	ad acuendos dentes,	πρὸς τὰς ὀδόντας ἀκονᾶν,
but rather to make uſe of them.	ſed potiùs paratis uti.	ἀλλὰ μᾶλλον ἑτοίμοις ἔσι χρῆσθαι.
The Fable ſignifies,	Fabula ſignificat,	Ὁ μῦθος δηλοῖ,
that it behoveth one to be alwayes prepared	paratum eſſe oportere	ὅτι δεῖ παρασκευάζεσθαι
againſt a danger.	aduerſus periculum.	πρὸς τὸν κίνδυνον.
The fourteenth Fable.	Fabula decima quarta.	Μῦθος ιδ'.
The Crow.	*Corvus.*	Κόραξ.
THe Crow being ſick,	COrvus ægrotans,	Κόραξ νοσῶν,

ſaid

ſaid to his Mother,	dixit matri,	ἔφη τῇ μητρὶ,
Mother pray to God for me,	Mater precare deum,	Μῆτερ, εὔχου τῷ θεῷ,
and doe not lament.	& ne luge.	καὶ μὴ θρήνει.
But ſhe anſwering ſaid,	Illa verò reſpondens ait,	Ἡ δὲ ὑπολαβοῦσα ἔφη,
O my Son!	O fili!	Ὦ τέκνον,
What God will take compaſſion of thee?	quis deorum tui miſerebitur?	Τίς σε τῶν θεῶν ἐλεήσει;
For whoſe fleſh haſt thou not preyed upon?	Cujus enim caro à te non ſurrepta eſt?	Τίνος γὰρ κρέας οὐ σὺ γε οὐκ ἐκλάπης;
The Fable ſhews, they that have many enemies in this life,	Fabula monſtrat, qui multos habent in vita inimicos,	Ὁ μῦθος δηλοῖ, ὅτι οἱ πολλοὺς ἐχθροὺς ἐν βίῳ ἔχοντες,
ſhall finde no friend in their neceſſity.	nullum inventuri ſunt amicum in adverſis.	οὐδένα φίλον εὑρήσουσιν ἐν τῇ ἀνάγκῃ.

The fifteenth Fable.	Fabula decima quinta.	Μῦθος ιε'.
The Fox and the Lion.	*Vulpes & Leo.*	Ἀλώπηξ καὶ λέων.
THe Fox having never ſeen a Lion,	VUlpes nunquã conſpicata leonem,	Ἀλώπηξ μήπω θεασαμένη λέοντα,
when he met him by chance,	cùm quodam caſu ei occurriſſiet,	ἐπειδή ποτε τινὰ τύχῃ αὐτῷ συνήντησε,

Was ſo terrified at the firſt,	primùm quidem ſic territa eſt,	τὸ μὲν πρῶτον ὕτως ἐφοβήθη,
that he was ready to give up the ghoſt.	ut pene moreretur.	ὡς μικρῦ καὶ ἀποθανεῖν.
Afterward,	Deinde,	Ἔπειτα τὸ δεύτερον θεασαμένη,
the ſecond time he ſaw him,	ſecundò conſpicata,	
he was indeed affrighted,	eſt territa quidem,	ἐφοβήθη μὲν,
but not ſo much as before.	non tamen ut priùs.	ὐ μέντοι ὡς τὸ πρότερον.
But when he ſaw him the third time,	Tertiò autem hunc cùm vidiſſet,	Ἐκ τείτυ δ' τοῦτον θεασαμένη,
he gathered that confidence,	ſic ipſi confidit,	οὕτως αὐτῷ καλεθάρρησεν,
that he approached and talked to him.	ut accedens colloqueretur.	ὡς καὶ προσελθοῦσαν διαλεχθῆναι.
The Fable teacheth,	Fabula docet,	Ὁ μῦθος δηλοῖ,
that familiarity doth make things otherwiſe formidable, eaſily to be attempted.	quòd conſuetudo facit etiam terribilia negotia, facilia aggreſſu.	ὅτι ἡ συνήθεια ποιεῖ καὶ τὰ φοβερὰ τῶν πραγμάτων εὐπρόσιτα.

The ſixteenth Fable.

Fabula decima ſexta.

Μῦθος ις'.

The Graſhopper and the Ant.

Cicada & formicæ.

Τέττιξ καὶ Μύρμηκες.

IN the Winter time,
when Corne was moiſt with heat,
the Ants did aire it abroad.
The Graſhopper being very hungry,
deſired ſome food from them.
But the Ants replyed,
Why did you not gather food in the Summer?
But ſhe anſwered,
I had no leiſure,
I ſpent my time in ſinging.
Then they laughing at him returned,
If you have ſung away the Summer,
you may now dance in the Winter.

HYemis tempore,
cùm frumenta fervore madefierent,
formicæ frigefaciebant.
Cicada eſuriens,
poſcebat ab ipſis cibum.
Sed formicæ dixerunt ei,
Quare æſtate non congerebas cibum?
Illa verò reſpondit,
non erat otium,
ego canebam muſicé.
Tum ſubridentes dixerunt,
Si æſtatis tempore cecinisti,
hyemis nunc ſalta.

Χειμῶνος ὥρᾳ,
πρὸς σίτων βραχέν-
των,
οἱ μύρμηκες ἐψυχον.
Τέττιξ λιμώττων,
ἤτει αὐτὺς τροφώ.
Οἱ δὲ μύρμηκες εἶπον
αὐτῷ,
Διὰ τί τὸ θέρος οὐ
συνῆγες τροφήν;
Ὁ δὲ εἶπεν,
οὐκ ἐσχόλαζον,
ἐγὼ ἤδον μουσικῶς.
Οἱ δὲ γελάσαντες εἶ-
πον,
εἰ θέρους ὥρᾳς ηὔλεις,
χειμῶνος ὀρχοῦ.

The

The Fable ſhews, that it becomes not a man to be negligent in buſineſſe, leſt he repent too late, when he is thrown upon neceſſities.

Fabula oſtendit, quòd non oportet, quenquam negligentem eſſe in aliqua re, ne dolore afficiatur, cùm in periculum adducatur.

Ὁ μῦθος δηλοῖ, ὅτι οὐ δεῖ τινα ἀμελεῖν ἐν παντὶ πράγματι, ἵνα μὴ λυπηθῇ, ὅτε κινδυνεύσῃ.

The ſeventeenth Fable.

Fabula decima ſeptima.

Μῦθος ιϛ'.

Jupiter.

Jupiter celebrating a Marriage, invited all the Beaſts to a banquet. Onely the Tortoiſe coming late, wondring at the cauſe of his ſlowneſſe, He asked her why ſhe came not to the ſupper. But when ſhe ſaid, My houſe is a friend,

Jupiter.

Jupiter nuptias celebrans, omnia animalia convivio excipiebat. Teſtudine verò ſolâ tardè adveniente, admirans cauſam tarditatis, Interrogabat eam cur ipſa ad cœnam non adfuiſſet. Illa cùm dixiſſet, Domus amica,

Ζεύς.

Ζεὺς γάμους ἑορτάζων, πάντα τὰ ζῶα εἱστία. μόνης δὲ τῆς χελώνης ὑστερησάσης, διαπορῶν τὴν αἰτίαν τῆς ὑστερήσεως, ἐπυνθάνετο αὐτῆς τίνος χάριν αὐλὴ ἐστὶ τὸ δεῖπνον οὐ παρεγένετο. τῆς δὲ εἰπούσης, Οἶκος φίλος,

Home is the deereſt.	domus optima.	οἶκος ἄριστος.
He being inraged condemned her,	Iratus ei, condemnavit,	Ἀγανακτήσας κατ' αὐτῆς κελεύ-σασε,
that ſhe ſhould alwayes carry her houſe like a Porter.	ut domum tanquam bajula circumferret.	τὸν οἶκον βασάσασα περιφέρειν.
The Fable ſhews, that many men chooſe rather	Fabula docet, quòd multi homines eligunt potiùs	Ὁ μῦθος δηλοῖ, ὅτι οἱ πολλοὶ τῶν ἀνθρώπων αἱρεῦν-ται μᾶλλον
to live ſparingly at home,	tenuiter apud ſe vivere,	λιτῶς παρ' ἑαυτοῖς ζῆν,
then with the higheſt entertainment abroad.	quàm apud aliòs ſplendidé.	ἢ παρ' ἄλλοις πο-λυτελῶς.
The eighteenth Fable.	Fabula decima octava.	Μῦθος ιη'.
The Horſe and the Aſſe.	*Equus & Aſinus.*	Ἵππος καὶ ὄνος.
A Certaine man had an Horſe and an Aſſe.	HOmo quidam habebat equum & aſinum.	Ἄνθρωπός τις εἶ-χεν ἵππον καὶ ὄνον.
As they were travelling upon the way,	Facientibus autem iter in via,	ὁδευόντων δὲ ἐν τῇ ὁδῷ,
the Aſſe ſaid to the Horſe,	dixit aſinus equo,	εἶπεν ὁ ὄνος τῷ ἵπ-πῳ,

Take a part of my burthen,
Tolle aliquid ex meo onere,
Ἆρον ἐκ τοῦ ἐμοῦ βάρους,

if thou wilt preſerve me.
ſi me vis eſſe ſalvum.
εἰ θέλεις εἶναί μου σῶν.

But he would not be perſwaded.
Ille autem non eſt perſuaſus.
Ὁ δὲ οὐκ ἐπείθη.

The Aſſe ſinking under his burthen dyed.
Aſinus cadens ex labore vitam finivit.
Ὄνος πεσὼν ἐκ τοῦ κόπου ἐτελεύτησε.

But the Maſter laying the whole load upon the Horſe,
Verùm domino omnia imponente ipſi,
Τοῦ δὲ δεσπότου πάντα ὀπιθένθω αὐτῷ,

and the very skin of the Aſſe,
etiam ipſam aſini pellem,
καὶ αὐτὴν τὴν ὄνου δορὰν,

The Horſe complaining cryed out,
conquerens equus clamabat,
θρηνῶν ὁ ἵππος ἐβόα,

Woe is me miſerable!
Hei mihi miſerrimo!
οἴ μοι παναθλίῳ.

What is hapned to me a wretch?
Quid mihi evenit ærumnoſo?
Τί μοι συνέβη πρὸς ταλαιπώρῳ;

For I that was not willing
Qui enim nolui
Μὴ θελήσας γὰρ

to take a little burden,
parvum onus accipere,
μικρὸν βάρος λαβεῖν,

behold I now carry all,
ecce omnia porto,
ἰδοὺ ἅπαντα βαστάζω,

and the very Aſſes skin.
etiam pellem aſininam.
καὶ τὸ δέρμα.

The Fable ſhews,
Fabula indicat,
Ὁ μῦθος δηλοῖ,

that when the great ones communicate with the ſmall,
quòd ubi cum parvis magni communicant,
ὅτι ποῖς μικροῖς οἱ μεγάλοι συγκοινωνοῦντες,

they both ſhall be preſerved.
utrique ſervantur,
ἀμφότεροι σωθήσονται.

The ninteenth Fable.

Thieves.

THieves entring into a house,

found nothing but a dunghill Cock,

and seizing upon him they went their way.

But when he came to be kill'd,

he petitioned them to be dismist,

pretending that he was necessary to men,

as one that in the night called them up to worke.

Then they answered,

for this very reason we kill thee,

for by waking them

thou dost hinder our trade.

Fabula decima nona.

Fures.

Fures in domum quandam ingressi,

nihil invenerunt nisi gallum gallinaceum,

& eam ubi accepissent abierunt.

Cùm autem esset ab ipsis mactandus,

rogabat ut se demitterent,

dicens se utilem esse hominibus,

ut qui eos noctu ad opera excitaret.

Tùm illi dixerunt,

Propter hoc te magis interficimus,

illos enim excitando

furari nos non sinis.

Μῦθ. ιθ'.

Κλέπται.

Κλέπται εἰς τινὰ εἰσελθόντες οἰκίαν,

οὐδὲν εὗρον, ὅτι μὴ ἀλεκτρυόνα,

ὃν τοῦτον λαβόντες ἀπήεσαν.

Ὁ δὲ μέλλων ὑπ' αὐτῶν θύεσθαι,

ἐδεῖτο, ὡς ἂν αὐτὸν ἀπολύσωσι,

λέγων, χρήσιμον εἶναι τοῖς ἀνθρώποις,

αὐτοὺς ὅπως ἐπὶ τὰ ἔργα ἐγείρων.

Οἱ δὲ ἔφασαν,

Διὰ τοῦτό σε μᾶλλον θύομεν,

ἐκείνους γὰρ ἐγείρων,

κλέπτειν ἡμᾶς οὐκ ἐᾷς.

The Fable signifies, that those things are most contrary to evill men, which are benefits to the good.	Fabula significat, quòd ea maximè malis adversantur, quæ probis sunt beneficia.	Ὁ μῦθος δηλοῖ, ὅτι ταῦτα μάλιστα τοῖς πονηροῖς ἐναντιοῦται, ἃ τοῖς χρηστοῖς ἐστιν εὐεργετήματα.
The twentieth Fable.	Fabula vicesima.	Μῦθος κ'.
The nightingale & the Hawk.	*Philomela & Accipiter.*	Ἀηδὼν καὶ Ἱέραξ.
A Nightingale perching upon the tree, did sing according to her custome.	PHilomela super arbore sedens, de more canebat.	Ἀηδὼν ἐπὶ δένδρου καθεζομένη, κατὰ τὸ εἰωθὸς ᾖδεν.
A Hawk seeing her and being hungry, stoops and catches her.	Accipiter videns & cibi indigens, advolans corripuit.	Ἱέραξ θεασάμενος, καὶ τροφῆς ἀπορῶν, συνείληφεν ἐπιπτάς.
But when she was to be slaine, she entreated the Hawk that she might not be devoured, as not sufficient to satisfie his hunger, but that it was fit for him in his necessity,	Cùm autem occidenda esset, orabat accipitrem, ne devoraretur, non satis esse ad accipitris ventrem implendum, sed oportere ipsum cibo egentem,	Ἡ δὲ ἀναιρεῖσθαι μέλλουσα, ἐδεῖτο τοῦ ἱέρακος, μὴ βρωθῆναι, μὴ ἱκανὴν εἶναι ἱέρακος γαστέρα πληροῦν, δεῖν δὲ αὐτὸν τροφῆς προσδεόμενον,

to flye upon other greater birds.
But the Hawk answering said,
But I were surely mad,
if I let the food goe now in my hands,
to follow a new game not visible.

ad majores aves converti.
Accipiter autem respondens dixit,
Sed ego certè amens essem,
si dimittens escam in manibus paratam,
& ea quæ non videntur persequar.

ὀπὶ τὰ μείζω ϑῆ ὀρνέων τραπέσϑ.
Καὶ ὁ Ἱέραξ ὑπολαβὼν εἶπεν,
Ἀλλ' ἔγωγε ἄφρων ἂν εἴην,
εἰ τὼ ἐν χερσὶν ἑτοίμω τροφὼ ἀφείς,
ϗ τὰ μὴ φαινόμενα διώκοιμι.

The Fable shews, that some men are so inconsiderate,
that they lose what they have in their power,
with hope of greater things only in the aire.

Fabula significat, plerosque homines ita esse inconsultos,
ut quæ manibus habentur amittant,
spe majorum quæ incerta sunt.

Ὁ μῦϑος δηλοῖ, ὅτι ϑῆ ἀνϑρώπων οὕτως ἀλόγιστοί εἰσιν,
οἱ τὰ ἐν χερσὶ προϊέμενοι,
δι' ἐλπίδα πλειόνων ἀδήλων.

The one & twentieth Fable.

Fabula vicesima prima.

Μῦϑος κα'.

Youngmen and a Cook.

Adolescentuli & Coquus.

Νεανίσκοι ϗ Μάγειρος.

TWo young men stood neer a Cook,

DUo adolescentuli juxta coquum assidebant,

Δύο νεανίσκοι μαγείρῳ παρεκάθηντο,

and

and while the Cook was buſie at his worke,
one of them ſtealing a piece of fleſh,
conveyed it into the others boſome.
But the Cook turning himſelfe about,
and miſſing his meat,
he that ſtole it,
ſwore that he had it not;
and he that had it,
ſwore he ſtole it not.
But when the Cook perceived their craft,
he ſaid,
Although I cannot finde you out,
yet you are not undiſcovered to God,
by whom you have ſworne.

The Fable ſhewes,
that though our perjuries are not known to men,
we cannot put on a vizor before God.

& Coquo in aliquo domeſtico opere occupato,
alter illorum partem carnis ſurripiens,
in alterius commiſit ſinum.
Converſo autem coquo,
& carnem quærente,
qui obſtulerat,
jurabat ſe non habere;
& qui habebat,
ſe non abſtuliſſe.
At coquus ubi ſenſit nequitiam illorum,
dixit,
Et ſi me latueritis,
tamen non deum latebitis,
per quem pejeratis.

Fabula indicat,
quòd licet homines pejerantes lateamus,
deum tamen non fallemus.

καὶ ἅμα τῦ μαγείρυ περί τι τῶν οἰκείων ἔργων ἀσχολυμένυ, ἄτερος τύτων μέρος τι τῶν κρεῶν ὑφελόμενος, εἰς τὸν ἕτερυ κατέθηκε κόλπον. Ἐπιστρεφόμενος δὲ τὸν μαγείρυ, καὶ τὸ κρέας ὀπζητῦντος, ὁ μὲν εἰληφὼς, ὤμυε μὴ ἔχειν, ὁ δὲ ἔχων, μὴ εἰληφέναι. Ὁ δὲ μάγειρος αἰσθόμενος τὴν κακυργίαν αὐτῶν, εἶπεν, Ἀλλὰ κᾆν ἐμὲ λάθητε, θεὸν ὄκουν λήσεσθε, τὸν ὀμοκύμενον.

Ὁ μῦθος δηλοῖ, ὅτι κᾆν ἀνθρώπως ὀμοκυῦντες λάθωμεν, τόν γε θεὸν ὐ λήσομεν.

The

to flye upon other greater birds.	ad majores aves converti.	ἐπὶ τὰ μείζω τῶν ὀρνέων τραπέσθαι.
But the Hawk answering said,	Accipiter autem respondens dixit,	Καὶ ὁ Ἱέραξ ὑπολαβὼν εἶπεν,
But I were surely mad,	Sed ego certè amens essem,	Ἀλλ' ἔγωγε ἄφρων ἂν εἴην,
if I let the food goe now in my hands,	si dimittens escam in manibus paratam,	εἰ τὴν ἐν χερσὶν ἑτοίμην τροφὴν ἀφεὶς,
to follow a new game not visible.	& ea quæ non videntur persequar.	καὶ τὰ μὴ φαινόμενα διώκοιμι.
The Fable shews,	Fabula significat,	Ὁ μῦθος δηλοῖ,
that some men are so inconsiderate,	plerosque homines ita esse inconsultos,	ὅτι τῶν ἀνθρώπων οὕτως ἀλόγιστοί εἰσιν,
that they lose what they have in their power,	ut quæ manibus habentur amittant,	οἱ τὰ ἐν χερσὶ προϊέμενοι,
with hope of greater things only in the aire.	spe majorum quæ incerta sunt.	δι' ἐλπίδα πλειόνων ἀδήλων.

The one & twentieth Fable.	Fabula vicesima prima.	Μῦθος κά.

Youngmen and a Cook.	*Adolescentuli & Coquus.*	Νεανίσκοι καὶ Μάγειρος.
Two young men stood neer a Cook,	Duo adolescentuli juxta coquum assidebant,	Δυὸ νεανίσκοι μαγείρῳ παρεκάθηντο,

and

and while the Cook was buſie at his worke,
& Coquo in aliquo domeſtico opere occupato,
καὶ ἅμα τῷ μαγείρῳ περί τι τῶν οἰκείων ἔργων ἀσχολουμένῳ,

one of them ſtealing a piece of fleſh,
alter illorum partem carnis ſurripiens,
ἄτερος τῶν μέρος τι τῶν κρεῶν ὑφελόμενος,

conveyed it into the others boſome.
in alterius commiſit ſinum.
εἰς τὸν θατέρου κόλπον ἔθηκε.

But the Cook turning himſelfe about,
Converſo autem coquo,
Ἐπιστραφεὶς δὲ τῷ μαγείρῳ,

and miſſing his meat,
& carnem quærente,
καὶ τὸ κρέας ὀπιζητοῦντος,

he that ſtole it,
qui obſtulerat,
ὁ μὲν εἰληφὼς,

ſwore that he had it not;
jurabat ſe non habere;
ὤμνυε μὴ ἔχειν,

and he that had it,
& qui habebat,
ὁ δὲ ἔχων,

ſwore he ſtole it not.
ſe non abſtuliſſe.
μὴ εἰληφέναι.

But when the Cook perceived their craft,
At coquus ubi ſenſit nequitiam illorum,
Ὁ δὲ μάγειρος αἰσθόμενος τὴν κακουργίαν αὐτῶν,

he ſaid,
dixit,
εἶπεν,

Although I cannot finde you out,
Et ſi me latueritis,
Ἀλλὰ κἂν ἐμὲ λάθητε,

yet you are not undiſcovered to God,
tamen non deum latebitis,
θεὸν ἔκουν λήσετε,

by whom you have ſworne.
per quem pejeratis.
τὸν ὀπομνύμενον.

The Fable ſhewes,
Fabula indicat,
Ὁ μῦθος δηλοῖ,

that though our perjuries are not known to men,
quòd licet homines pejerantes lateamus,
ὅτι κἂν ἀνθρώπους ὀπομνύοντες λάθωμεν,

we cannot put on a vizor before God.
deum tamen non fallemus.
τόν γε θεὸν οὐ λήσομεν.

The two and twentieth Fable.

Fabula viceſima ſecunda.

Μῦθ☉ κβ'.

A Husbandman & his two Sons.

Agricola & filii ejus.

Γεωργὸς καὶ παῖδες αὐτοῦ.

A Husbandman ready to dye,

A Gricola vitâ ſoluturus,

Γεωργός τις μέλλων καλαλύειν τὸν βίον,

and deſiring that his Sons ſhould follow their Husbandry;

& volens filios ſuos periculum facere agriculturâ;

καὶ βέλομβ☉ τοὺς ἑαυτοῦ παῖδας πεῖραν λαβεῖν τῆς γεωργίας,

Calling them together, he ſaid,

accerſitis ipſis, ait,

πρόσκαλεσάμβ☉ αὐτοὺς ἔφη,

Oh my Children!

Filii mei!

Παῖδες ἐμοί,

I am now going out of this world.

Ego quidem jam vitâ decedo.

Ἐγὼ μὲν ἤδη τὸν βίον ἐκλείπω.

But when ye ſhall ſeek

Quum autem quæſiveritis,

ὑμεῖς δ' ζητήσαντες,

what I have hid in the Vineyard,

quæ in vinea à me occultata ſunt

ἅπερ ἐν τῷ ἀμπέλῳ μου κέκρυπται,

you ſhall finde all.

invenietis omnia.

εὑρήσετε πάντα.

They therefore ſuppoſing,

Illi igitur arbitrati,

Οἱ μὲν οὖν οἰηθέντες,

that there was ſome treaſure hid there,

theſaurum ibi alicubi defoſsũ eſſe,

θησαυρὸν ἐκεῖ που κεκρύφθαι,

dig'd all the Earth of the Vineyard,

omnem vineæ terram circumfoderunt,

πᾶσαν τὴν τῆς ἀμπέλου γῆν κατεσκάψαν,

(when their Father was dead)

poſt obitum patris,

μετὰ τὸν ἀποβίωσιν τοῦ πατρὸς,

and

and truly found no treasure.	& thesaurum quidem non sunt consecuti.	καὶ θησαυρῷ μὲν οὐ περιέτυχον.
But the Vineyard thus very well digged,	Vinea verò egregregiè fossa,	Ἡ δὲ ἄμπελος καλῶς σκαφεῖσα,
returned them abundance of profit.	multiplicem fructum reddidit.	πολλαπλασίονα τὸν καρπὸν ἀνέδωκεν.
The Fable teacheth,	Fabula docet,	Ὁ μῦθος δηλοῖ,
that labour is a treasure,	quòd labor thesaurus est,	ὅτι ὁ κάματος θησαυρός ἐστι,
and the best recompence of our expectations.	& spei compensatio.	καὶ ἡ τῆς ἡμετέρας ἐλπίδος ἀμοιβή.

The three and twentieth Fable.	Fabula vicesima tertia.	Μῦθος κγ'.

The Frogs.	*Ranæ.*	Βάτραχοι.
Two Frogs were bred in a Marsh.	Duæ ranæ in palude pascebantur.	Βάτραχοι δύο ἐν λίμνῃ ἐνέμοντο.
But the Marsh being dryed up	Siccatâ autem palude	ξηρανθείσης δὲ τῆς λίμνης,
in the Summer,	æstate,	θέρους,
they forsaking that,	illâ derelictâ,	ἐκείνην καταλιπόντες,
sought for another,	quærebant aliam,	ἐπεζήτουν ἑτέραν,
and found out a deep well.	& profundum invenerunt puteum.	καὶ δὴ βαθεῖ περιέτυχον φρέατι.

Seeing

Seeing this,
one said to the other,
Hark thou,
Let us descend into this pit.
She answering said,
But if this water shall become dry,
how shall we get up againe?

Hoc viso,
altera alteri inquit,
Heus tu,
Descendamus in hunc puteum.
Illa respondens dixit,
Si & hæc aqua aruerit,
quomodo ascendemus?

Ὅτε ἰδὼν,
ἕτερος θατέρῳ φησὶ,
Ὦ ἑτε,
συγκατέλθωμεν εἰς τόδε τὸ φρέαρ.
Ὁ δὲ ὑπολαβὼν εἶπεν,
Ἂν δὲ καὶ τὸ ἐνθάδε ὕδωρ ξηρανθῇ;
πῶς ἀναβησόμεθα;

The Fable declares,
that we ought not to attempt things inconsiderately.

Fabula declarat,
non oportere res aggredi inconsideraté.

Ὁ μῦθος δηλοῖ,
ὅτι δεῖ ἀπερισκέπτως πρᾶσσειν τοῖς πράγμασι.

The four and tweneth Fable.

Fabula vicesima quarta.

Μῦθος κδ'.

Foxes.

Vulpes.

Ἀλώπεκες.

A Fox taken in a snare,
and getting off with the losse of his taile,
thought he could not live without dishonour.
He therefore resolved,

Vulpes laqueo capta,
cùm abscissâ caudâ evasisset,
non vivendam præ ignominia ducebat vitam.
Decrevit igitur,

Ἀλώπηξ ἐν παγίδι ληφθεῖσα,
καὶ ἀποκοπείσης τῆς οὐρᾶς διαδρᾶσα,
ἀβίωτον ὑπ' αἰσχύνης ἡγεῖτο τὸν βίον.
Ἔγνω οὖν,

to adviſe other Foxes to it,

& alias vulpes hoc ipſum hortari,

καὶ τὰς ἄλλας ἀλώπεκας ταῦτ' ἀυτὸ νουθετῆσαι,

that he might hide his particular ſhame,

ut privatum protegeret dedecus,

ὡς ἂν τὸ ἴδιον συγκαλύψειεν αἶσχος,

with the generall incommodity.

communi incomodo.

τῷ κοινῷ πάθει.

And truly having called them all together,

Et ſanè cum omnes congregaſſet,

Καὶ ἀληθῶς πάσας ἀθροίσασα,

he counſailed them to cut off their tailes,

hortabatur caudas abſcindere,

παρήνει τὰς οὐρὰς ἀποκόπτειν,

becauſe this member was not onely uncomely,

quòd non ſolùm indecorum eſſet hoc membrum,

ὡς οὐκ ἄρρεπες μόνον ταῦτο τὸ μέλος ὄν,

but that the burden upon it was unneceſſary.

ſed & ſupervacaneum onus appenſum.

ἀλλὰ καὶ περιττὸν βάρος προσηρτημένον.

Having made this oration,

Accepto hoc ſermone,

Ὑπολαβοῦσά

one of them ſaid,

quædam illorum dixit,

τις αὐτῶν εἶπεν,

Do'ye heare ſir,

Heus tu,

Ὦ αὖτη,

But if this were not an advantage to your ſelf,

Verùm ſi tibi hoc non conduceret,

Ἀλλ' εἰ σοὶ ταῦτο συνέφερεν,

you doe ill to engage us to it.

haud nobis idem conſuleres.

οὐκ ἂν ἡμῖν αὐτὸ συνεβούλευες.

The Fable ſhewes,

Fabula demonſtrat.

Ὁ μῦθος δηλοῖ,

that wicked men give counſell,

quòd prayi homines dant conſilium,

ὅτι οἱ πονηροὶ ἀνθρώπων ποιοῦνται συμβουλίας,

not

not out of good will to their friends,	non propter benevolentiam erga suos,	οὐ δι' εὔνοιαν τοὺς τοὺς πέλας,
but for their owne interest.	sed ad proprium commodum.	διὰ δὲ τὸ αὐτοῖς συμφέρον.

The five and twentieth Fable.	Fabula vicesima quinta.	Μῦθος κε'.

Mercury, and the Statuary.	*Mercurius & Statuarius.*	Ἑρμῆς καὶ Ἀγαλματοποιός.
Mercury desiring to know,	Mercurius scire cupiens	Ἑρμῆς γνῶναι βουλόμενος
what reputation he had among men,	in quanto honore apud homines esset,	ἐν τίνι τιμῇ παρ' ἀνθρώποις ἐστὶν,
went to the house of an Image-maker,	ivit in domum statuarii,	ἧκεν εἰς ἀγαλματοποιοῦ,
taking upon him the shape of a Man.	cùm seipsum similem fecisset homini.	ἑαυτὸν εἰκάσας ἀνθρώπῳ.
And spying the statue of Iupiter,	Et conspicatus Jovis statuam,	Καὶ θεασάμενος ἄγαλμα τοῦ Διὸς,
he asked,	interrogabat,	ἠρώτα,
for what price it might be bought.	quanti quis eam emeret.	πόσου τις αὐτὸ πρίασθαι δύναται.
But answer being made for a drachm,	Ille verò cum dixisset, drachmâ,	Τοῦ δὲ εἰπόντος, δραχμῇ.
He laughing, asked the price of Juno's.	Risit, & quanti Junonis rogavit.	γελάσας, πόσου τὸ τῆς Ἥρας, ἔφη.
But he answered, it was dearer.	Cum respondisset verò pluris.	Εἰπόντος δὲ πλείονος.

And

And seeing his own statue there,	Conspicatus & suam statuam,	ἰδὼν καὶ τὸ ἑαυτοῦ ἄγαλμα,
and thinking,	& opinatus,	καὶ νομίσας,
because he was the messenger of the Gods,	quòd cum nuntius sit deorum,	ὡς ἐπειδὴ ἄγγελός ἐστι θεῶν,
and profitable,	& lucrosus,	καὶ κερδῶος,
that a great estimation should be had of him among men;	magna sui haberetur ratio	πολὺν ἀυτῷ εἶναι τὸν λόγον
he asked concerning himselfe.	apud homines; interrogavit de se.	παρὰ τοῖς ἀνθρώποις, ἤρετο περὶ ἀυτοῦ.
But the Statuary said,	At statuaris dixit,	Ὁ δ' ἀγαλματοποιὸς ἔφη,
If you will buy these,	Si hos emeris,	Ἐὰν τούτους ὠνήσῃ,
I will give you this into the bargain.	& hunc additamento tibi dabo.	καὶ τοῦτον προσθήκην σοι δίδωμι.
The Fable is against a man that is covetous of his owne vaine glory,	Fabula est adversus virum vanæ studiosum gloriæ,	Ὁ μῦθος ὅτι πρὸς ἄνδρα κενόδοξον,
who hath no honour among other men.	qui in nullo est honore apud alios.	ὃς ἐν οὐδεμιᾷ ὄντα τιμῇ παρ' ἄλλοις.

The sixe and twentieth Fable.	Fabula vicesima sexta.	Μῦθος κϛ'.
The Wolfe and the Crane.	*Lupus & Grus.*	Λύκος καὶ γέρανος.
A Bone stuck within a Wolfs throat,	Lupi gutturi os infixum hæsit,	Λύκου λαιμῷ ὀστέον ἐπεπήγει,
and he promised,	hic autem promisit,	ὁ δὲ εἶπεν,
to give a reward to the Crane,	se daturum mercedem grui,	μισθὸν παρέξειν γεράνῳ,
if putting his head downe,	si capite ipsius misso,	εἰ τὴν κεφαλὴν αὐτῆς ἐπιβαλοῦσα,
he would take a bone out of his throat.	os ex gutture suo traheret.	τὸ ὀστοῦν ἐκ τοῦ λαιμοῦ αὐτοῦ ἐκβάλοι.
But when he had drawn it forth,	Cùm autem ille extraxisset,	Ἡ δὲ τοῦτο ἐκβαλοῦσα,
having a long neck,	quippe quæ procero esset collo,	δολιχόδειρος οὖσα,
he demanded his reward.	mercedem poscebat.	τὸν μισθὸν ἐπεζήτει.
The Wolfe laughing,	Ille ridens,	Ὄστις γελάσας,
and whetting his teeth, said,	& dentes exacuens dixit,	καὶ τοὺς ὀδόντας δήξας ἔφη,
You have a reward sufficient,	Pro mercede sufficit,	Ἀρκεῖ σοι μισθὸς,
in this respect only,	vel hoc solum,	τοῦτο καὶ μόνον,
that your head hath escaped safe and sound,	quòd extulisti caput salvum & nihil passum,	ὅτι ἐξῆρες κάραν σῶαν μηδὲν παθοῦσαν,

having

having been once in the mouth and teeth of a Wolfe.

ex lupi ore & dentibus.

ἐκ λύκου στόματος καὶ ὀδόντων.

This Fable ſhews, that it is vaine to aske a reward

Fabula monſtrat, quòd fruſtra mercedem poſtulamus

Ὁ μῦθος δηλοῖ, ὅτι ματαίως τὸν μισθὸν αἰτοῦμεν

from men above us in power,

à potentioribus viris,

παρὰ τῶν ἰσχυροτέρων,

who though preſerved from danger, think it recompence enough, if they forbeare to hurt us.

qui à periculo conſervati, putant ſatis fore, ſe non læſiſſe.

οἵτινες ὑπὸ κινδύνου διασωθέντες, ἱκανὸν εἶναι νομίζουσι, μὴ βεβλαφέναι ἡμᾶς.

The ſeven & twentieth Fable.

Fabula viceſima ſeptima.

μῦθος κζ'.

A Fiſherman.

Piſcator.

Ἁλιεύς.

A Fiſherman did fiſh in a certaine river, and when he had ſet his nets. he beat the water, that the Fiſhes in their flight might unawares be engaged in his net.

PIſcator in quodam fluvio piſcabatur, cùm autem extendiſſet retia, aquam verberabat, ut piſces fugientes incautè in retia inciderent.

Ἁλιεύς τις ποταμῷ ἁλίευε. διαπετάσας δὲ τὰ δίκτυα, τὸ ὕδωρ ἔτυπτεν, ὅπως οἱ ἰχθύες φεύγοντες ἀπροφυλάκτως τοῖς βρόχοις ἐμπέσωσι.

But

But one that did inhabit there about,	Quidam autem eorum qui circa locum habitabat,	Τὶς δὲ τῶν περὶ τὸν τόπον οἰκούντων,
seeing him doe so,	respiciens hoc facientem,	θεασάμενος τοῦτο ποιοῦντα,
chid him, as one that troubled the River,	reprehendebat ut qui fluvium turbabat,	ἐμέμφετο ὡς τὸν ποταμὸν θολοῦντα,
and would not let them drinke the water pure.	& puram aquam non sineret bibere.	καὶ διειδὲς ὕδωρ μὴ συγχωροῦντα πίνειν.
And he made answer,	Et is respondit,	Καὶ ὃς ἀπεκρίνατο,
If the River should not be thus troubled,	Si non sic fluvius perturbetur,	Εἰ μὴ οὕτως ὁ ποταμὸς ταράττεται,
I should catch no fish.	ego nullos pisces capturus sum.	ἐγὼ μὴ ἰχθύας ἀγρεύειν δυνηθῶ.
The Fable signifies,	Fabula significat,	Ὁ μῦθος δηλοῖ,
that some evill men	quòd quidam impii homines	ὅτι καὶ τῶν φαύλων πολλοὶ,
get most profit to themselves,	tunc maximè quæstum faciunt sibi,	τότε μάλιστα ἐργάζονται,
when they bring their Countrey into sedition.	quum patrias in seditionem induxerint.	ὅταν τὰς πατρίδας εἰς στάσιν περιάγωσιν.

The

The twenty eighth Fable.

The Wolfe and the old Woman.

A Wolf being hungry,
went about seeking
some food.
But coming to a
certaine place,
he heard a child
cry,
and an old Woman
saying to him,
Leave crying,
or i'le give you up
to the Wolfe
this very houre.
The Wolfe thinking
the old Woman
spoke in earnest,
staid there expecting a long houre.
But when the evening came,
he heares the old
Woman againe,
flattering the child,

and telling him,
Oh my child!

Fabula vicesima octava.

Lupus & anus.

LUpus esuriens,
circumierat quærens cibum.
Profectus autem
ad locũ quendam,
audivit puerũ plorantem,
& anum dicentem ei,
Desine plorare,
sin minus tradam
te lupo
hac ipsa horâ.
Lupus aniculam
ratus seriò loqui,

constitit expectans
multam horam.
Ut verò vesperа
adveniſſet,
audit rursus anum,

blandientẽ puero,

& dicentem ei,
ô fili,

Μῦθος κη'.

Λύκος καὶ γραῦς.

Λύκος λιμώττων,
περιῄει ζητῶν τροφήν.
Γενόμενος δὲ κατά τινα τόπον,
ἤκουσε παιδίου κλαίοντος,
καὶ γραὸς λεγούσης αὐτῷ,
Παῦσαι τοῦ κλαίειν,
εἰ δὲ μὴ, ἐκδώσω σε τῷ λύκῳ
τῇ αὐτῇ ταύτῃ.
Οἰόμενος δὲ ὁ λύκος ὅτι ἀληθεύει ἡ γραῦς
ἵσταλο πολλὴν ἐκδεχόμενος ὥραν.
Ὡς δὲ ἑσπέρα καλὴ λαβεν,
ἀκούει πάλιν τῆς γραὸς,
κολακευούσης τὸ παιδίον,
καὶ λεγούσης αὐτῷ,
Ὦ τέκνον,

if the Wolfe come hither,
we will kill him.

As ſoon as the Wolf heard this,
he ſneaked away, ſaying,
In this Cottage,

they ſay one thing,
and doe another.

This Fable is againſt thoſe men,
Who have not their deeds
anſwerable to their promiſes.

ſi huc lupus venerit,
interfeciemus ipſum.

Cùm hæc audiſſet lupus,
abiit dicens,

In hac caſâ,

aliud dicunt,
aliud faciunt.

Fabula eſt adverſos homines,
qui facta non habent
verbis reſpondentia.

ἐὰν ἔλθῃ ὁ λύκος ἐνθάδε,
φονεύσομεν αὐτόν.

Ταῦτα ἀκούσας ὁ λύκος,
ἐπορεύετο, λέγων,

Ἐν ταύτῃ τῇ ἐπαύλει,
ἄλλα μὲν λέγουσιν,
ἄλλα δὲ πράττουσιν.

Ὁ μῦθος πρὸς ἀνθρώπους,
οἵτινες τὰ ἔργα οὐκ ἔχουσι
τοῖς λόγοις ὅμοια.

The twenty ninth Fable.

Fabula viceſima nona.

Μῦθος κθ'.

Dogs.

A Man having two Dogs,
the one he bred up to hunting,
the other to keep the houſe.
And if at any time it hapned

Canes.

Quidam habens duos canes,
alterum quidem venari docuit,
alterum domum cuſtodire.
Porro ſi quando

Κυνές.

Ἔχων τις δύο κύνας,
τὸν μὲν ἔτερον θηρεύειν ἐδίδαξε,
τὸν δὲ λοιπὸν οἰκουρεῖν.
καὶ εἴ ποτε

the

the hound to take any game,
the Dog that tarried at home, had his ſhare of the prey.
But the hound taking it ill,
and upbraiding the other,
becauſe he every day took the pains,

the other idling at home,
was fed with his ſweat:
He ſubmitting himſelfe ſaid,
Accuſe not me, but our Maſter,
who taught not me to labour,
but to eate other folkes meat.

The Fable declares,
that young men that are ignorant,
are not to be blamed,
when their Parents gave them no better education.

venaticus aliquid capiebat,
etiam qui domi remanebat particeps erat prædæ.
Ægrè autem ferente venatico,
& alterum convitiis afficiente,
quòd ipſe quidem quotidie laboraret,
il'e verò nihil laborans,
ſuis aleretur laboribus.
Subjiciens ipſe dixit,
Non me, ſed dominũ reprehende,
qui non laborare me docuit,
ſed labores alienos comedere.

Fabula declarat,
quòd etiam juvenes qui nihil ſciunt,
non ſunt reprehendendi,
cùm ipſos parentes ſic educaverint.

ὁ θηρευτικὸς ἤγρευέ τι,
καὶ οἱ οἰκουρὸς συμμετεῖχεν αὐτῷ τῆς θοίνης.

Ἀγανακτοῦντος δὲ τοῦ θηρευτικοῦ, καὶ κἀκεῖνον ὀνειδίζοντος,
εἴγε αὐτὸς μὲν καθ' ἑκάστην μοχθεῖ,
ἐκεῖνος δὲ μηδὲν πονῶν,
τοῖς αὐτοῦ τρέφεται πόνοις.
Ὑπολαβὼν αὐτὸς εἶπε,
Μὴ ἐμὲ, ἀλλὰ τὸν δεσπότην μέμφου,
ὃς οὐ πονεῖν με ἐδίδαξεν,
ἀλλὰ πόνους ἀλλοτρίους ἐσθίειν.

Ὁ μῦθος δηλοῖ,
ὅτι καὶ τοὺς νέων οἱ μηδὲν ἐπισάμενοι,
οὐ μεμπτοί εἰσιν,
ὅταν αὐτοὺς οἱ γονεῖς ὕτως ἀγάγωσι.

The thirtieth Fable.

Fabula tricesima.

Μῦθος λ'.

The man which broke an Image.

Homo qui confregit statuam.

Ἄνθρωπος καταθραύσας ἄγαλμα.

A Certaine man having a wooden god,
and being very poor,
he did humbly beseech him
that he would doe somthing for him.
When he had done this often,
and lived still in great want,

being very angry,
he took him by the legs,
and threw him against the pavement.
But his head knocking the ground,
and presently broken to pieces,
a great deal of gold came forth:
which when the man had gathered up,

HOmo quidam ligneum habens deum,
& cũ pauper esset,
supplex orabat,
ut sibi beneficeret.
Cùm hæc faceret,
& nihilominus in paupertate degeret,
iratus,
arripiẽs illum cruribus,
projecit in pavimentum.
Capite igitur collisо,
& mox confracto,
aurum effluxit quamplurimum:
quod cum homo colligeret,

Ἄνθρωπός τις ξύλινον ἔχων θεὸν,
καὶ πένης ὤν,
καὶ δεόμενος,
ὅπως ἀγαθοποιῆσαι αὐτὸν.
Ὡς δ' ἂν ταῦτα ἐποίησε,
καὶ οὐδὲν ἧττον ἐν πενίᾳ διῆγε,
θυμωθεὶς,
λαβὼν αὐτὸν ἧς σκελῶν,
ἔρριψεν εἰς τὸ ἔδαφος.
Προσκρουσάσης δὲ τῆς κεφαλῆς,
καὶ αὐτίκα χαλασθείσης,
χρυσὸς ἐξέρρευσεν ὅτι πλεῖστος.
ὅνπερ συναγαγὼν ὁ ἄνθρωπος,

He

he exclaimed,	exclamabat,	ἐβόα,
Thou art perverſe,	Perverſus es,	Στρεβλὸς ὑπάρχεις,
in my opinion,	ut ego arbitror,	ὡς γε οἶμαι,
and ingrateſull:	& ingratus:	καὶ ἀγνώμων.
for thou didſt me no good	minime enim me juviſti	οὐκισα γάρ με ὠφελησας
when I did worſhip thee,	colentem te,	τιμῶντά σε,
but thou doſt beſtow many good things	Multis autẽ bonis compenſas	ἀμείβῃ δὲ πολλοῖς καλοῖς,
now I have beaten thee.	me te verberantem	τυπτήσαντά σε.
The Fable ſhewes,	Fabula oſtendit,	Ὁ μῦθος δηλοῖ,
That you ſhall profit your ſelf nothing	Quòd non ſis profuturus tibi	ὅτι οὐκ ὠφελήσῃ
by flattering a wicked man:	honorans pravum hominem:	τιμῶν πονηρὸν ἄνθρωπον,
But if you laſh him ſoundly,	verberans autem ipſum,	τύπτων δὲ αὐτὸν,
you may get the more benefit by him.	magis profuturus ſis.	μᾶλλον ὠφελήσῃ.

The one and twentieth Fable.	Fabula triceſima prima,	Μῦθος λα'.
A Woman and her Maids.	*Mulier & Ancillæ.*	Γυνὴ καὶ θεραπαιναι.
A Widow woman that took pains for her living,	MUlier vidua operoſa,	Γυνὴ χήρα φιλεργὸς,
having many maid-ſervants,	cùm ancellas haberet,	θεραπαινίδας ἔχουσα,

used to call them up in the night to their worke, about the Cock crowing.

illas consuerat noctu excitare ad opera, circa gallorũ cantum.

ταύτας εἰώθει νυκτὸς ἐγείρειν ὅπη τὰ ἔργα, πρὸς τὰς ἅμα ἀλεκτρυόνων ᾠδάς.

But they wearied out with continuall labour, thought fit to kill the Cock in the house,

Illæ autem continuo labore afflictæ, existimarunt oportere gallum interficere qui domi esset,

Αἱ δ' συνεχῶς τῷ πόνῳ ταλαιπωρέμεναι, ἔγνωσαν δεῖν τὸν ὅπι ἧς οἰκίας ἀποκτεῖναι ἀλεκτρυόνα,

as one that waked their Mistresse in the night.

ut qui noctu excitaret dominam.

ὡς ἐκεῖνο νύκτωρ ἐξανιστάντα τὴν δέσποιναν.

But it fell out with them when they had done this, that they fell into greater inconveniences; for the Mistresse not knowing the Cocks houre, called them up more early in the night.

Contigit autem ipsis hoc quum effecissent, ut in graviora inciderent mala; nam domina ignorans gallorum horam, magis de nocte ipsas excitabat.

Συνέβη δ' αὐταῖς τοῦτο διαπραξομέναις, χαλεπωτέρῃσι περιπεσεῖν τοῖς δεινοῖς. ἡ γὰρ δέσποινα ἀγνοοῦσα τὴν ἅμα ἀλεκτρυόνων ὥραν, ἐννυχώτερον ταύτας ἀνίστη.

This Fable teaches, that to many people their own counsells are the cause of their ruine.

Fabula docet, quòd multis sua consilia malorum causa fiant.

Ὁ μῦθος δηλοῖ, ὅτι πολλοῖς ἀνθρώποις τὰ ἑωυτῶν βουλεύματα αἴτια κακῶν γίνεται.

The

The two and thirtieth Fable.	Fabula tricesima secunda.	Μῦθος λβ'.
The Cat and the Cock.	*Felis & Gallus.*	Αἴλουρος καὶ ἀλεκτρυών.
A Cat when she had caught a Cock,	FElis cùm comprehendisset Gallum,	Αἴλουρος συλλαβὼν ἀλεκτρυόνα,
was willing to devour him upon some just pretence,	rationabili causâ volebat eum devorare,	μετ' εὐλόγου τοῦτον αἰτίας ἐβουλήθη καταφαγεῖν,
and did object against him,	& accusabat ipsum, dicens,	καὶ δὴ κατηγόρει αὐτοῦ, λέγων,
saying, that he was troublesome to men,	molestum esse hominibus,	ὡς ὀχληρὸς εἴη τοῖς ἀνθρώποις,
crying out in the night,	clamantem nocte,	νύκτωρ κεκραγὼς,
not suffering them to enjoy their sleep.	neque permittentem eos somno frui.	καὶ μὴ συγχωρῶν ὕπνου τυγχάνειν.
But he answering,	Eo verò respondente,	Τοῦ δὲ ἀπολογουμένου,
that he did that	id se facere	τοῦτο ποιεῖν
for their profit,	ad illorum utilitatem,	ἐπὶ τῇ ἐκείνων ὠφελείᾳ,
that they might be called to their usuall labour;	ut ad consueta opera excitarentur;	ὡς ἐπὶ τὰ συνήθη τῶν ἔργων ἐγείρεσθαι·
The Cat objected againe,	Rursus felis causam afferebat,	πάλιν ὁ αἴλουρος αἰτίαν ἐπέφερεν,

that

that he was impious against nature,	quòd impius esset erga naturam,	ὡς ἀσεβὴς εἴη πρὸς τὴν φύσιν,
by committing with his owne Mother and Sisters.	cum matre ac sororibus coeundo.	μιγεὶς τῇ μητρὶ καὶ ἀδελφαῖς συμμιγνύμενος.
But he replying,	Eo autem respondente,	Τοῦ δὲ φήσαντος,
that he did this also, for the benefit of his Masters,	& hoc facere ad utilitatem dominorum,	καὶ τοῦτο πράττειν πρὸς ὠφέλειαν τῶν δεσπότων,
since by this they gained many eggs;	quum multa hinc ova ipsis pariantur;	πολλῶν ἐντεῦθεν ὠῶν τικτομένων·
The Cat concluding,	Felis præfatus,	ὁ δὲ αἴλουρος εἰπών,
Although you abound with pregnant reasons,	Etsi tu abundas specioſis excusationibus,	Ἀλλ' εἰ σύ γε πολλῶν εὐπορεῖς εὐπρεπῶν ἀπολογιῶν,
yet I will not stay long fasting;	ego tamen jejunus non perstabo;	ἔγωγε μήτοι ἄτροφος μενῶ,
and so devoured him.	atque ipsum devoravit.	καὶ τοῦτον κατέθοινήσατο.
The Fable signifies,	Fabula significat,	Ὁ μῦθος δηλοῖ,
that a nature resolved to doe mischief,	quòd prava natura malum præcogitans,	ὅτι ἡ πονηρὰ φύσις πλημμελεῖν αἱρουμένη,
if he cannot doe it by any colourable pretext,	si verisimili prætextu id facere non possit,	εἰ μὴ μετ' εὐλόγου δυνηθείη πρόφασις πάλιν,
he will act it openly.	apertè malefecit.	ἀποκαλύπτως γε μὴν πονηρεύσεται.

The three and thirtieth fable.	Fabula tricesima tertia.	Μῦθος λγ'.
An impious man.	*Maleficus.*	Κακοπράγμων.
A Very wicked fellow,	MAlignus homo,	Ἀνὴρ κακοπράγμων,
went to Apollo *at* Delphos,	ad eum qui est Delphis venerat Apollinem,	εἰς τὴν ἐν Δελφοῖς ἧκεν Ἀπόλλωνα,
of purpose to try him.	tentare eum volens.	πειρᾶσαι τοῦτον βουλόμενος.
Therefore taking a Sparrow in his hand,	Itaq; cum sumpsisset passerculum in manu,	καὶ δὴ λαβὼν στρουθίον ἐν τῇ χειρὶ,
and hiding it under his coat.	& eum veste tontexisset,	καὶ τοῦτο τῇ ἐσθῆτι σκέπάσας,
He stood next to the Tripod,	Stetit Tripodem proximè,	ἔστη τοῦ τρίποδος ἔγγιστα,
and asked the God, saying,	& interrogavit deum, dicens,	καὶ ἤρετο τὴν θεὸν, λέγων,
Apollo,	*Apollo,*	Ἄπολλον,
whether is that living or dead,	Utrum spirat, vel non spirat,	πότερον ἔμπνουν ἐστιν ἢ ἄπνουν,
which I hold in my hand?	quod in manibus fero?	ὃ μετὰ χεῖρας φέρω;
purposing,	volens,	θέλων,
that if he said it were dead,	ut si non spirare diceret,	ὡς εἰ μὲν ἄπνουν εἴποι,
he would shew the sparrow alive:	vivum ostendere passerculum:	ζῶν ἀναδεῖξαι τὸ στρουθίον·
but if he said he were living,	si autem spirare,	εἰ ἔμπνουν,

presently choaking him,	continuò suffocans,	εὐθὺς ἀποπνίξας,
he would produce him dead.	mortuũ eum proferre.	νεκρὸν ἐμὲ ποιήσειν.
But the God knowing his malitious designe,	Sed deus malitiosam ejus cognoscens mentem,	Ὁ δέ γε θεὸς τὴν κακότεχνον αὐτῆς γνῶν διάνοιαν,
said,	dixit,	εἶπεν,
It is not in thy power,	Penes te non situm est,	Παρὰ σοὶ οὐκεῖται,
to do what thou hast a list to.	utrum vis facere.	ὁπότερον βούλει ποιῆσαι.
Thou dost hold a thing that is dead,	Non enim vivum contines,	Οὐ γὰρ ζῶν ὁ κατέχεις,
and thinking to confute the God.	& deum volens confutare,	καὶ τὸν θεὸν σφάλλειν βουλόμενον
he shewed the Sparrow dead indeed.	verè mortuum ostendit.	Ἀληθῶς τὸ νεκρὸν ὑπέδειξε.
The Fable shewes,	Fabula indicat,	Ὁ μῦθος δηλοῖ,
that no policy can deceive the Deity,	quòd numen divinum nullis rationibus fallitur,	ὅτι τὸ θεῖον ἀπαραλόγιστον,
and that there is no jugling with God.	idque nulla res latet.	καὶ ἀλάθητον.

The four and thirtieth Fable.	Fabula tricesima quarta.	Μῦθ. λδ'.
The Boy and his Mother.	*Puer & Mater.*	Παῖς καὶ μήτηρ.
A Boy having ſtole pins and toyes of his School-fellowes,	Puer condiſcipuli aciculas & crepundia furatus,	Παῖς τὰ τῶ συμμαθητῶ ἀκεσήεια καὶ κροτοπαίγνια κλέψας,
brought them to his Mother.	tulit matri.	ἤνεγκε τῇ μητεί.
But becauſe ſhe chid him not,	Cum verò non objurgaſſet,	Τῆς δὲ μὴ ὀπτλιξάσης,
but rather content to be the receiver;	potius autem recepiſſet;	μᾶλλον μὲν ἢ ὑποδεξαμένης,
in time growing to be a young man,	adultus progreſſu temporis,	περιὼν τοῖς χρόνοις,
he began to ſteale greater matters.	cœpit & majora furari.	ἤρξατο καὶ τὰ μείζω κλέπτειν.
But at laſt taken in the very theft,	In ipſo autem furto aliquando deprehenſus,	Ἐπ' αὐτοφώρῳ δέ ποτε ληφθεὶς,
he was led ſtraight to execution.	ducebatur rectâ ad mortem.	ἀπήγετο τιὸ πρὸς θάνατον.
But his Mother following,	Matre verò ſequente,	Τῆς δὲ μητρὸς ἑπομένης,
and much lamenting,	& lugente,	καὶ ὀλοφυρομένης,
He deſired of the Hangman,	ille carnifices orabat,	ἐκεῖνος τῶ δημίων ἐδέετο,
that he might ſpeak a few words to his Mother	ut pauca quædam matri diceret	βραχέα τινα τῇ μητρὶ διαλεχθῆναι

in her eare.	in aurem.	πρὸς τὸ ὖς.
But as ſoon as ſhe had applyed her ſelfe to her Sons mouth,	Hæc verò cùm continuò ori ſe filii admoviſſet,	Τῆς δ' ταχέως τῷ στόματι τῷ παιδὸς προσθείσης,
he bit off one of her eares.	ille aurem dentibus mordens abſtulit.	ἐκεῖνος τὸ ὖς τοῖς ὀδοῦσι δακὼν ἀφεῖλετο.
But his Mother, and others condemning him,	Matre verò & aliis accuſantibus,	Μητρὸς δ' καὶ ἄλλων καταγορευόντων,
that he had not onely plaid the theif,	quòd non ſolùm furatus eſſet,	ὡς οὐ μόνον κέκλοφεν,
but had been impious to his Mother:	ſed jam etiam in matrem impius eſſet:	ἀλλὰ ἤδη καὶ εἰς τὴν μητέρα ἠσέβηκεν·
He made anſwer,	Ipſe reſpondit,	ἐκεῖνος εἶπεν,
ſhe was the Author of his ruine:	Ipſa mihi perditionis extitit author:	Αὐτή μοι τῆς ἀπωλείας γέγονεν αἰτία.
for if ſhe had puniſhed me,	ſi enim objurgaſſet me,	εἰ γὰρ ἐπέπληξέ μοι,
when I had ſtolne pinnes,	cùm aciculas furatus eram,	ὅτε ἀκεσήεια ἔκλεφον,
I had not come to this point.	nunc non ducerer ad mortem.	νῦν οὐκ ἂν ἠγόμην ἐπὶ θάνατον.
The Fable ſignifies,	Fabula ſignificat,	Ὁ μῦθος δηλοῖ,
that their miſdeeds encreaſe	quòd eorũ malefacta creſcunt	ὅτι τὰ κακὰ αὐξάνει
every day more and more,	magis & magis,	ἐπὶ μεῖζον,
which are not puniſhed in the beginning.	qui non puniuntur ab initio.	οἳ μὴ κολαζόμενοι καθ' ἀρχάς.

The five and thirtieth Fable.

Fabula tricesima quinta.

Μῦθος λε'.

An old woman and a Physician.

Anus & Medicus.

Γερῶς καὶ ἰατρός.

AN old woman having sore eyes, hired a Physician:

Mulier anus dolens oculos, conduxit medicum mercede:

Γυνὴ γερῶς ἀλγοῦσα τὰς ὀφθαλμὰς, ἐμισθώσατό τινα τῶν ἰατρῶν ὀπὶ μισθῷ·

She having made an agreement, that if he could cure her, that she would give him what she promised: but if not, she would give him nothing. Well, the Physician went upon his cure.

Conventione factâ, si se curaret, pactam mercedem ei daturam: sin autem minimè, nihil soluturam. Aggressus est quidē medicus curam.

Συμφωνήσασα, ὡς εἰ μὲν θεραπεύσειεν αὐτὴν, τοῦτῳ ὁμολογηθεῖσα μισθὸν αὐτῷ δώσειν· εἰ δὲ μὴ, μηδὲν δώσειν. Ἐπεχείρησε μὲν οὖν ὁ ἰατρὸς τῇ θεραπείᾳ.

But every day he came to the old woman anoynting her eyes, when she could not see that houre for the unction,

Quotidie verò accedens ad vetulam oculos ei ungens, Cùm illa nequaquam videre possit eâ horâ ob unctionem,

Καθ' ἡμέραν δὲ φοιτῶν εἰς τοῦ πρεσβύτιν, τὰς ὀφθαλμὰς αὐτῆ χείων, ἐκείνης μηδαμῶς ἀναβλέπειν ἐχούσης τοῦ ὥρας ὑπὸ τῦ χείσματος

he departed continually,	ipse quotidie discedebat,	αὐτὸς ὁσημέραι ἀπῄει,
not without stealeing something or other out of her house.	aliquod vas auferens ex domo.	ἔν τι τῶν τῆς οἰκίας σκευῶν ἀφαιρούμενος.
The old woman saw her housholdstuffe diminish	Anus suam supellectilem videbat minui	Γραῦς τὴν ἑαυτῆς περιουσίαν ἑώρα ἐλαττουμένην
every day,	quotidie,	καθ' ἑκάστην,
so as at last,	adeò ut tandem	ἐπὶ τοσοῦτον, ὡς καὶ τέλος,
nothing was left her at all, when she was cured.	nihil omnino sanatæ relinqueretur.	παντάπασιν αὐτῇ θεραπευθείσῃ μηδὲν ὑπολειφθῆναι.
But when the Physitian demanded of her	At medicus cum efflagitaret ab ea	Τοῦ δὲ ἰατροῦ ἀπαιτοῦντος αὐτὴν
the summe agreed upon,	pecuniam pactam,	τοὺς συμφωνηθέντας μισθοὺς,
as from one perfectly restored to sight,	nt quæ jam purè videbat,	ὡς καθαρῶς βλέπουσαν ἤδη,
and brought his witnesses:	& testes adduceret:	καὶ τοὺς μάρτυρας παραγαγόντος.
She answered,	Illa respondet,	Εἶπεν ἐκείνη,
Now more assuredly I see nothing.	Magis certè nihil video.	Μᾶλλον μὲν οὖν τὰ νῦν οὐδοτιοῦν βλέπω.
For when my eyes were weake,	Nam cùm oculis laborabam,	Ἡνίκα μὲν γὰρ τοὺς ὀφθαλμοὺς ἐνόσουν,
I could perceive many things in my house,	multa in meâ videbam domo,	πολλὰ τῶν ἐμῶν κατὰ τὴν ἐμαυτῆς ἔβλεπον οἰκίαν,
but now you affirme I can see perfectly,	nunc autem cùm tu me videre inquis,	νῦν δὲ ὅτε με σὺ βλέπειν φῄς,
I can discerne nothing at all.	nihil omnino ex illis video.	οὐδοτιοῦν ἐκείνων ὁρῶ

Th

The Fable shewes, that evill men in What they doe,	Fabula significat, quòd pravi homines in iis quæ agant,	Ὁ μῦθος δηλοῖ, ὅτι οἱ πονηροὶ τῶν ἀνθρώπων, ἐξ ὧν πράττουσι,
do ignorantly frame arguments against themselves.	ignari efferunt argumentum contra seipsos.	λανθάνουσι τὸν ἔλεγχον ἐπισπώμενοι καθ' ἑαυτῶν.
The sixe and thirtieth Fable.	Fabula tricesima sexta.	Μῦθος λϛ'.
A Man and a Dog.	*Homo & Canis.*	Ἄνθρωπος καὶ κύων.
A Man provided a supper,	HOmo quidã parabat cœnam,	Ἄνθρωπός τις ἑτοίμαζε δεῖπνον,
to entertaine his friend,	excepturus aliquẽ ex amicis,	ἑστιάσων τινὰ τῶν φίλων αὐτῷ,
and his Dog did invite another, saying,	& Canis ipsius alium canem vocabat, dicens,	ὁ δὲ κύων αὐτοῦ τὸν ἄλλον κυνὰ ἐκάλει, λέγων,
Oh my friend, come you and sup with me!	O amice, huc veni cœnatum mecum!	Ὦ φίλε, δεῦρο συνδείπνησόν μοι.
But he, when he came,	Is autem ubi advenit,	Ὁ δὲ προσελθὼν,
stood rejoycing,	gaudens astitit,	χαίρων ἵστατο,
to behold the great preparation,	contemplans magnam illam cœnã,	βλέπων τὸ μέγα ἐκεῖνο δεῖπνον,
crying out in his heart,	exclamans in corde suo,	βοῶν ἐν τῇ καρδίᾳ,
What joy on the sodaine hath ravished me!	Quantũ mihi gaudium nunc mihi derepente effulsit!	Πόση μοι χαρὰ ἄρτι ἐξαπινάιως ἐφάνη;

fo-

for I shall feast,	nam & nutriar,	τραφήσομαί τε γὰρ,
and eate my belly full at supper,	& ad satietatem cœnabo,	καὶ εἰς κόρον δειπνήσω,
that I shall not possibly be a hungry to morrow.	ita ut cras nullâ ratione esuriam.	ὥςέ με ἄυριον μηδαμῆ γε πεινᾶσαι.
While the Dog was grumbling this to himselfe,	Hæc secum cùm loqueretur canis,	Ταῦτα καθ' ἑαυτὸν λέγοντος τοῦ κυνὸς,
and much wagging his taile,	& simul moveret caudam,	καὶ ἅμα σείοντος τὴν κέρκον,
highly confident in his friend,	ut qui jam amico confideret,	ὡς δὴ εἰς τὸν φίλον θαῤῥοῦντος,
as the Cook spied him whirling his taile,	coquus ut vidit eum caudam vertentem	ὁ μάγειρος ὡς εἶδε τοῦτον τὴν κέρκον περιστρέφοντα
this way and that way,	huc illuc,	ὧδε κἀκεῖσε,
taking him up by the heels,	comprehensis cruribus ejus,	καταγὼν τὰ σκέλη αὐτοῦ,
he threw him out of the window.	projecit eum extra fenestras.	ἔῤῥιψε παραχρῆμα ἔξωθεν τῶν θυρίδων.
But after his fall, he went away howling.	Ille verò delapsus abiit valde clamans.	Ὁ δὲ κατιὼν ἀπῄει μεγάλως κράζων.
Another Dog that met him in the way,	Aliquis autem canum qui in via ei occurrebant,	Τῶν δέ τις κυνῶν καθ' ὁδὸν αὐτῷ συναντώντων,
enquired,	interrogabat,	ἐπηρώτα,
Friend how sup'd you?	Quomodo cœnasti amice?	Πῶς ἐδείπνησας, φίλος;
who answered him,	Is ei respondens dixit,	Ὁ πρὸς αὐτὸν ὑπολαβὼν ἔφη,
I had so much drink	Multo potu inebriatus	Ἐκ τῆς πολλῆς πόσεως μεθυσθεὶς
more then enough,	super satietatem,	ὑπὲρ κόρον,

that

that I know not which way I came forth.	neque viam ipſam unde egreſſus ſum novi.	οὐδὲ τὴν ὁδὸν ἀφ' ἧς ὅθεν ἐξῆλθον οἶδα.
The Fable teacheth,	Fabula docet,	Ὁ μῦθος δηλοῖ,
that we ought not to truſt thoſe,	Quòd non oportet confidere illis	ὅτι οὐ δεῖ θαρρεῖν
who promiſe a courteſie upon other mens charges.	qui benefacere pollicentur ex alienis.	τοῖς ἐυπρεπῆ ἐπαγγελλομένοις ἐξ ἀλλοτρείων.
Fable the ſeven and thirtieth.	Fabula triceſima ſeptima.	Μῦθος λζ'.
A Carpenter and Mercury.	*Lignator & Mercurius.*	Ξυλευόμενος καὶ Ἑρμῆς.
A Man cutting wood over a River,	Quidam ligna ſcindens lignator apud fluvium,	Ξυλευόμενός τις παρὰ τὸν ποταμὸν,
let fall his hatchet:	ſecurim amiſit:	τὴν ἰδίαν ἀπέλαβε πέλεκυν.
Not knowing what to doe therefore, ſitting upon the bank, he deplored his misfortune:	Inops conſilii igitur, juxta ripam ſedens, plorabat:	Ἀμηχανῶν τοίνυν, παρὰ τὸν ὄχθον καθίσας, ὠδύρετο.
But MERCURY *knowing the cauſe,*	Mercurius autem intellectâ cauſâ,	Ἑρμῆς δὲ μαθὼν τὴν αἰτίαν,

and pitying the man,	& miseratus homiminem,	καὶ οἰκτείρας τὸν ἄνθρωπον,
going down into the river,	in fluvium descendens,	καταδὺς εἰς τὸν ποταμὸν,
brought up a golden hatchet,	auream extulit securim,	χρυσοῦν ἀνένεγκε πέλεκυν,
and asked whether that were it	& interrogavit an hæc esset	καὶ εἰ οὗτός ἐστιν ἤρετο
which he had lost?	quam perdiderat?	ὃν ἀπώλεσε;
But he saying that this was not it,	Illo verò, non hanc esse dicente,	Τοῦ δὲ μὴ τοῦτον εἶναι φαμένου,
He going down again brought up a silver one:	iterum descendens argenteam produxit:	αὖθις καταβὰς ἀργυροῦν ἀνεκόμισε·
But he answering,	Illo verò respondente,	Τοῦ δὲ εἰπόντος,
That this was not it neither;	Neque hanc esse suam;	Μηδὲ τοῦτον εἶναι οἰκεῖον,
going down the third time,	tertiò descendente,	ἐκ τρίτου καταβὰς,
brought up his own.	ejus proprium potulit.	ἐκεῖνον τὸν οἰκεῖον ἀνήνεγκε.
But he affirming that this was truly his owne,	Illo autem hanc verè esse, dicente,	Τοῦ τοῦτον ἀληθῶς εἶναν φαμένου,
which was lost;	quæ perdita fuisset;	τὸν ἀπολωλότα.
Mercury approving his honesty,	Mercurius comprobatâ ejus justitiâ,	Ἑρμῆς ἀποδεξάμενος αὐτοῦ τὴν δικαιοσύνην,
bostowed them all upon him.	omnes ei donavit.	πάντας αὐτῷ ἐδωρήσατο.
The man going away,	Ille profectus,	Ὁ δὲ παραγενόμενος,
told his fellowes	sociis exposuit	ἑταίροις διεξελήλυθεν
all that had hapned.	quæ evenerant.	τὰ συμβάντα.

On

One of them thought	Quorum unus aliquis constituit	Ὧν εἷς τις ἐβουλεύσατο
to doe the like things.	similia efficere.	τὰ ἴσα διαπράξασθαι.
And letting his hatchet fall into the River,	Et propriam securim cùm dinisisset in fluvium,	καὶ τὴν οἰκείαν ἀξίνην ἀφεὶς εἰς τὸ ῥεῦμα,
of set purpose,	deditâ operâ,	ἐξεπίτηδες,
sat downe lamenting.	flens residebat.	κλαίων ἐκάθητο.
And when Mercury appeared also to him,	Et cùm apparuisset Mercurius & illi,	Ἐπιφανεὶς οὖν ὁ Ἑρμῆς κἀκείνῳ,
and learned the cause of his weeping;	& causam didicisset;	καὶ τὴν αἰτίαν μαθὼν τοῦ θρήνου,
going downe in the same manner,	descendens similiter,	καταβὰς ὁμοίως,
he brought up a golden hatchet,	auream securim potulit,	χρυσῆν ἀξίνην ἐξήνεγκε,
and asked him,	& quærebat,	καὶ ἤρετο,
whether that were the same which he had lost.	an hanc amisisset.	εἰ ταύτην ἀπέβαλε.
But he answering with joy,	Ille verò cum lætitia locuto,	Τοῦ δὲ σὺν ἡδονῇ φήσαντος,
Truly this is it,	Verè hæc est,	Ἀληθῶς ἥδ' ἐστι,
the God displeased at so great impudence,	perosus deus tantam impudentiam,	μισήσας ὁ θεὸς τὴν τοσαύτην ἀναίδειαν,
not onely denyed that,	non solùm illam retinuit,	οὐ μόνον ἐκείνην κατέσχεν,
but also not returned him his own.	sed neque propriam reddidit.	ἀλλ' οὐδὲ τὴν οἰκείαν ἀπέδωκεν.
The Fable declares,	Fabula declarat,	Ὁ μῦθος δηλοῖ,

 that

that as much as the Divine power favoureth the just, so much he is an enemy to the wicked.

quantum divinum numen adest justis, tantum injustis adversatur.

ὅτι ἐστὶν τοῖς δικαίοις τὸ θεῖον συμμάχεται, τοσοῦτον τοῖς ἀδίκοις ἀνταγωνίζεται.

The eight and thirtieth Fable.

Fabula tricesima octava.

Μῦθος λ'.

The Lyon and the Foxe.

Leo & Vulpes.

Λέων καὶ ἀλώπηξ.

THe Lyon wirne with age, being no longer able to supply himselfe with food [abroad] resolved to do something by subtilty.

LEo confectus senio, cùm non valeret suppeditare sibi cibum, decrevit per astutiam aliquid facere.

Λέων γηράσας, καὶ μὴ δυνάμενος διαρκῆσαι αὑτῷ εἰς τροφὴν, ἔγνω δι' ὀλιγοΐας τι πρᾶξαι.

Withdrawing himselfe therefore into his Cave, and keeping close, he pretends himself sick, and seizing upon those beasts that came to give him a visit, he devoured them. After many beasts were thus eaten,

Itaque in speluncam profectus quandam, & inclusus, simulat se ægrotare, & advenientia animalia comprehendens visitationis gratiâ, devorabat ipsa. Multis igitur animalibus absumptis,

καὶ παραγενόμενος εἰς σπηλαίῳ τινι, καὶ κλεισθεὶς, προσεποιεῖτο νοσεῖν. παραγενόμενα δὲ τὰ ζῶα συλλαμβάνων, ἐπισκέψεως χάριν, κατήσθιεν αὐτά. Πολλῶν δὲ ζώων ἀναλωθέντων,

a Fox came to him,	vulpes acceſſit ad eum,	ἀλώπηξ παρεγένετο πρὸς αὐτὸν,
having underſtood this his deſigne,	aſtuto artificio hoc cognito,	τὸ τέχνασμα τοῦτο γνῦσα,
and ſtanding without the Cave,	& ſtans extra ſpeluncam,	καὶ στᾶσα ἔξωθεν τοῦ σπηλαίου,
he asked him how he did.	rogitabat quomodo haberet.	ἐπυνθάνετο πῶς ἔχει.
But he anſwering, Not well.	Hoc autem dicente, Malè.	Τοῦ δὲ ἀπόντος, Κακῶς,
And asking him the reaſon	& cauſam rogante	καὶ τὴν αἰτίαν πυνθανομένου,
why he did not come in?	cur non introiret?	δι' ἣν οὐκ εἰσέρχεται;
The Foxe made anſwer,	Vulpes reſpondit,	Ἡ ἀλώπηξ ἔφη,
Becauſe I ſee the footſteps of many	Quia video veſtigia multorum	ὅτι ὁρῶ ἴχνη πολλῶν
that have entred into your Cave,	qui ingreſſi ſunt,	εἰσιόντων,
but the print of very few feet that have come back againe.	paucorum autem qui egreſſi.	ὀλίγων δὲ ἐξιόντων.
The Fable ſhews,	Fabla oſtendit,	Ὁ μῦθος δηλοῖ,
that wiſe men foreſeeing,	quòd homines proſpicientes,	ὅτι οἱ φρόνιμοι τῶν ἀνθρώπων προορώμενοι,
out of certaine obſervations,	ex certis ſignis,	ἐκ τεκμηρίων,
doe eſcape great dangers.	magna pericula effugiunt.	μεγάλους κινδύνους φεύγουσι.

The nine and thirtieth Fable.	Fabula tricesima nona.	Μῦθος λθ'.
A Woman and her drunken Husband.	*Mulier, & vir ebrius.*	Γυνὴ καὶ ἀνὴρ μέθυσος.
A Certaine Woman had a drunkard to her Husband:	Mulier quædam virum habebat ebrium:	Γυνή τις ἄνδρα μέθυσον εἶχε·
but she willing to recover him from this infirmity,	ipsum autem à morbo liberatura,	τοῦ δὲ πάθους αὐτὸν ἀπαλλάξαι θέλουσα,
invented this stratagem.	tale quid comminiscitur.	τοῖον δέ τι σοφίζεται.
For when she observed him overcharged with drink,	Qum enim observasset eum aggravatum ab ebrietate,	κεκαρωμένον γὰρ αὐτὸν ὑπὸ τῆς μέθης παρατηρήσασα,
and like a dead man without any sense,	& mortui instar insensatum,	καὶ νεκροῦ δίκην ἀναισθητοῦντα,
taking him up on her shoulders,	in humeros elevatum,	ἐπ' ὤμων ἄρασα,
she laid him downe in a vault,	in sepulchretum deposuit,	ἐπὶ τὸ πολυάνδριον κατέθετο,
and went her way.	& abiit.	καὶ ἀπῆλθεν.
But when she thought he was come to himselfe,	Quum verò ipsum jam sobrium esse conjectaret,	ἡνίκα δὲ αὐτὸν ἤδη ἀνανήφειν ἐστοχάσατο,
she went and knocked at the doore of the Vault.	profecta januam pulsavit sepulcreti.	προσελθοῦσα τὴν θύραν ἔκοπτε τοῦ πολυανδρίου.

An

And when he asked,	Ille autem quum rogaret,	Ἐκείνου δὲ φήσαντος,
Who is that which knocks at the door?	Quis est qui pulsat januam?	Τίς ὁ τὴν θύραν κόπτων;
His wife answered,	Uxor respondit,	Ἡ γυνὴ ἀπεκρίνατο,
I am come to bring some meat to the dead.	Ego adsũ mortuis cibaria ferens.	Ἐγὼ πάρειμι ὁ κομίζων τοῖς νεκροῖς τὰ σιτία.
And he said, O my deare friend!	Et ille, O optime!	Κἀκεῖνος, ὦ βέλτιστε,
bring me not to eate,	non mihi adfer comesse,	μή μοι φαγεῖν προσένεγκε,
but rather something to drinke:	sed potius bibere:	ἀλλὰ μᾶλλον τὸ πιεῖν.
for you are not welcome,	molestus enim es mihi,	λυπεῖς γάρ με,
if you have remembred food, and not liquor.	quum cibi, non potus meministi.	βρώσεως, ἀλλὰ μὴ πόσεως μνημονεύων.
But she striking her breast, said,	Hæc autem percusso pectore, ait,	Ἡ δὲ τὸ στῆθος πατάξασα, ἔφη,
Woe is me miserable woman!	Hei mihi miseræ!	Οἴ μοι τῇ δυστήνῳ.
for I have profited nothing by my policy:	nam neque astu profui:	οὐδὲ γὰρ σοφισαμένη ὤνησα.
for thou my Husband, art worse then thou wert,	tu enim vir pejor evasisti,	σὺ γὰρ χείρων γέγονας,
thy disease is grown into a habit,	in habitum tibi deductus est morbus,	εἰς ἕξιν σοι καταστάντος σοῦ πάθους,
and thou wilt be drunk when thou art dead.	& post mortẽ inbriari desideras.	καὶ μετὰ θάνατον μεθύειν ἐπιθυμεῖς.

The

The Fable shewes, that we ought not to dwell upon evill acts:	Fabula significat, non oportere malis actibus immorari:	Ὁ μῦθος δηλοῖ, οὐ δεῖ ταῖς κακαῖς πράξεσιν ἐγχρονίζειν.
for a bad custome doth beget a habit,	mala enim consuetudo in habitum deducetur.	ἡ γὰρ κακοήθεια τῷ ἀνθρώπῳ ἐπίτιθεται.
The fortieth Fable.	Fabula quadragesima.	Μῦθος μ'.
The Lyon and the Wolfe.	*Leo & Lupus.*	Λέων καὶ λύκος.
A Lyon grown old,	LEo cùm consenuisset,	Γέων γηράσας,
lay sick in his den:	ægrotabat jacens in antro:	ἐνόσει κατακεκλιμένος ἐν ἄντρῳ·
All the Beasts came to visit their King,	Accesserunt visitatura regem cætera animalia,	Παρῆσαν ἐπισκεψόμενα τὴν βασιλέα τἄλλα τῶν ζώων,
but the Fox.	præter vulpem.	πλὴν ἀλώπεκος.
The Wolfe therefore taking this occasion,	Lupus igitur captâ occasione,	Ὁ τοίνυν λύκος λαβόμενος εὐκαιρίας,
accused the Fox to the Lyon,	accusabat apud leonem vulpem,	κατηγόρει παρὰ τῷ λέοντι,
as one that did not honour their generall Lord,	ut qui nihili faciebat suum omnium dominum,	ὥτε δὴ παρ' οὐδὲν τιθεμένης τῶν πάντων αὐτῶν κρατοῦντα,
and therefore came not to visit him.	& propterea neque ad visitationem proficisceretur.	καὶ διὰ ταῦτα μηδ' εἰς ἐπίσκεψιν ἀφιγμένης.

The

The Foxe came in at that time,	Interim affuit & vulpes,	Ἐν τοσούτῳ δ' παρῆν καὶ ἡ ἀλώπηξ,
and heard the laſt words of the Wolfe.	& ultima audivit lupi verba.	καὶ τὴν τελευταίαν ἠκροάσατο τοῦ λύκου ῥημάτων.
The Lyon therefore began to rage againſt him;	Leo igitur contra eam infremuit;	Ὁ μὲν οὖν λέων κατ' αὐτῆς ἐβρυχᾶτο.
but the Foxe deſiring leave to acquit himſelfe,	ſed vulpes defenſionis tempus cùm petiiſſet,	ἡ δ' ἀπολογίας καιρὸν αἰτήσασα,
ſaid,	inquit,	ἔφη,
And who of thoſe that are here,	Et quis eorum qui convenerunt,	Καὶ τίς δ' συνελθόντων,
hath done ſo much ſervice as my ſelf?	tantum profuit quantum ego?	τοσοῦτον ὠφέλησεν ὅσον ἐγώ;
who have travailed through all parts,	quæ in omnē partem circuivi,	πανταχόσε περινοήσασα,
and enquired of the Phyſicians a remedy for you,	& medicamentum pro te à medicis quæſivi,	καὶ θεραπείαν σοῦ παρ' ἰατρῶν ζητήσασα,
and I have found it?	& didici?	καὶ μαθοῦσα;
But the Lyon commanding him preſently to ſpeak it;	Quum autem Leo ſtatim ut medicamentum diceret imperaſſet;	Τοῦ δ' λέοντος εὐθὺς τὸν θεραπείαν εἰπεῖν κελεύσαντος·
he declares,	illa inquit,	ἐκείνη φησὶν,
If you put on the warme skin	Si calidam pellem indueris,	Εἰ τὴν αὐτοῦ δορὰν θερμὴν ἀμφιέσῃ,
of a Wolfe ſtead alive,	lupo vivente excoriato,	λύκου ζῶντος ἐκδείρας,
you ſhall be preſerved.	conſervaberis.	ζωδύσῃ.
The Wolfe preſently falling down,	Lupo ſtatim jacente,	Καὶ τοῦ λύκου κειμένου εὐθὺς,

the

the Foxe laughing said,	vulpes ridens ait,	ἡ ἀλώπηξ γελῶσα εἶπεν,
It does not become you so to inflame our Lord to indignation,	Non sic oportet dominum movere ad malevolentiam,	Οὕτως ἐ χρὴ τὸν δεσπότην πρὸς δυσμένειαν κινεῖν,
but rather to dispose him to gentleness.	sed potius ad benevolentiam.	ἀλλὰ πρὸς εὐμένειαν.
The Fable teaches,	Fabula docet,	Ὁ μῦθος δηλοῖ,
that he that doth plot constantly to hang other men,	qui quotidie in alios machinatur,	ὅτι καθ' ἑκάστην μηχανώμενος κατ' ἄλλων,
doth sometime prepare a halter for himselfe.	in seipsum aliquando laqueum vertit.	καθ' ἑαυτοῦ τὴν πάγην ποτὲ περιτρέπει.

Lucian

Luciani Dialogi Mortuorum ſelectiores.

Menippus and Mercury. *Menippus & Mercurius.* Μένιππος καὶ Ἑρμῆς.

Men.

O Mercury, where be all theſe gay men, and excellent beauties? conduct me a ſtranger to them.

Mer.

I am not at leiſure, O Menippus, *and yet look on that place, on the right hand, where both Hyacinthus is, and Narciſſus, and Achilles, and Tyro, and Helen, and Leda, and all the antient beauties.*

Men.

O Mercuri, ubinam illi formoſi ſunt, & illæ formoſæ?

deduc me advenã exiſtentem.

Mer.

Non otium eſt, O Menippe, tamen in hunc locum aſpice, ad dextram, ubi & Hyacinthus eſt, & Narciſſus, & Achilles, & Tyro, & Helena, & Leda, & planè veteres pulchritudines omnes.

Μεν.

Ὦ Ἑρμῆ, πῆ δ' οἱ καλοί εἰσιν, ἢ αἱ καλαί;

ξενάγησόν με νέον ὄντα.

Ερ.

Οὐ σχολὴ μοί, ὦ Μένιππε, πλὴν καί' ἐκεῖνο αὐτὸ ὑπόβλεψον, ὡς δὴ τὰ δεξιὰ, ἔνθα Ὑάκινθος τε ἔστι, καὶ ὁ Νάρκισσος, καὶ Ἀχιλλεὺς, καὶ Τυρὼ, καὶ Ἑλένη, καὶ Λήδα, καὶ ὅλως τὰ ἀρχαῖα κάλλη πάντα.

Men.

Men.
I see nothing but bones,
and naked skulls,
all alike.

Mer.
And yet these are the bones,
which all your Poets have admired,
which you seem to despise.

Men.
But shew me Helen,
for I did not know her.

Mer.
This baldpate is Helen.

Men.
Were so many Ships fraught for this,
from every part of Greece,
so many Greeks and Barbarians slain,
so many Cities destroyed?

Mer.
But you never saw this woman alive Menippus.

Men.
Ossa solùm video,
& calvas carnibus nudas,
similes valde.

Mer.
Et tamen illa sunt ossa,
quæ omnes poetæ admirantur,
quæ tu videris despicere.

Men.
Tamen Helenam mihi ostende,
non enim cognoscerem ego.

Mer.
Hæc calvaria est Helena.

Men.
Itane mille naves propter hanc repletæ sunt,
ab omni Græcia,
tam multi cecidérunt Græci & Barbari,
tot urbes eversæ fuerunt?

Mer.
Sed non vidisti Menippe mulierem viventem.

Μεν.
Ὀσᾶ μόνον ὁρῶ,
καὶ κρανία τῶν σαρκῶν γυμνὰ,
ὅμοια τὰ πολλά.

Ερ.
Καὶ μὴν ἐκεῖνά ὅτι τὰ ὀσᾶ,
ἃ πάντες οἱ ποιηταὶ θαυμάζουσι,
ἃν σὺ ἔοικας καταφρονεῖν.

Μεν.
Ὅμως τὴν Ἑλένην μοι δεῖξον,
ἐγὼ γὰρ ἂν διαγνοίην ἄγνωτος.

Ερ.
Τουτὶ τὸ κρανίον ἡ Ἑλένη ἐστίν.

Μεν.
Εἶτα αἱ χίλιαι νῆες διὰ τοῦτο ἐπλησθησαν,
ἐξ ἁπάσης τῆς Ἑλλάδος,
τοσοῦτοι ἔπεσον Ἕλληνές τε καὶ βάρβαροι,
καὶ τοσαῦται πόλεις ἀνάσταλοι γεγόνασι;

Ερ.
Ἀλλ' οὐκ ἔδες ὦ Μένιππε γυναῖκα ζῶσαν τὴν γυναῖκα.

You

You would not have blamed your self

Dixisses & tu sine reprehensione esse

Ἔφης γὰρ ἂν κ᾽ σὺ ἀναμέσητον εἶναι,

to have suffered misery a long time,

longum tempus dolores pati,

πολὺν χρόνον ἄλγεα πάσχειν,

for such a Mistresse.

tali pro muliere.

τοιῆδ᾽ ἀμφὶ γυναικί.

Thus it is with withered flowers,

Si quidem flores aridos

Ἐπεὶ κ᾽ τὰ ἄνθη ξηρὰ ὄντα,

if a man look upon them when they have lost their beauty,

si quis aspiciat ubi abjecerunt colorem,

εἴ τις βλέποι ὑποβεβληκότα τὴν βαφὴν,

they will seem very unpleasant to thee.

informes scilicet ipsi videbuntur tibi.

ἄμορφα φηλονότι αὐτῷ δόξει.

But when they are in their flourish,

Quando autẽ florent,

Ὅτε μὲν οὖν ἀνθῇ,

and have their glory upon them,

& habent colorem,

κ᾽ ἔχει τὴν χροιάν,

they are ravishing.

pulcherrima sunt.

κάλλιστά ἐστιν.

Men.

Men.

Μεν.

But this I admire at Mercury,

Enimvero hoc O Mercuri admiror,

Οὐκοῦν τοῦτο ὦ Ἑρμῆ θαυμάζω,

that the Greeks understood not themselves, to suffer [so much]

si non Græci intellexerunt se laborare

εἰ μὴ συνίεσαν οἱ Ἀχαιοὶ πονοῦντες

for a thing of so small a continuance,

pro re adeò exiguæ durationis,

περὶ πράγματος ὀλιγοχρονίου,

and easily fading.

& facilè defloreſcente.

κ᾽ ῥᾳδίως ἀπανθοῦντος.

Mer.

Mer.

Ερ.

I am not at leisure Menippus,

Non otium mihi O Menippe,

Οὐ σχολή μοι ὦ Μένιππε,

Men.
I see nothing but bones,
and naked skuls,
all alike.
Mer.
And yet these are the bones,
which all your Poets have admired,
which you seem to despise.
Men.
But shew me Helen,
for I did not know her.
Mer.
This baldpate is Helen.
Men.
Were so many Ships fraught for this,
from every part of Greece,
so many Greeks and Barbarians slain,
so many Cities destroyed?
Mer.
But you never saw this woman alive Menippus.

Men.
Ossa solùm video,
& calvas carnibus nudas,
similes valde.
Mer.
Et tamen illa sunt ossa,
quæ omnes poetæ admirantur,
quæ tu videris despicere.
Men.
Tamen Helenam mihi ostende,
non enim cognoscerem ego.
Mer.
Hæc calvaria est Helena.
Men.
Itane mille naves propter hanc repletæ sunt,
ab omni Græcia,
tam multi ceciderunt Græci & Barbari,
tot urbes eversæ fuerunt?
Mer.
Sed non vidisti Menippe mulierem viventem.

Μεν.
Ὀστᾶ μόνον ὁρῶ,
καὶ κρανία τῶν σαρκῶν γυμνὰ,
ὅμοια τὰ πολλά.
Ερ.
Καὶ μὴν ἐκεῖνά ὅτι τὰ ὀστᾶ,
ἃ πάντες οἱ ποιηταὶ θαυμάζουσι,
ἂν σὺ ἴσως καταφρονεῖν.
Μεν.
Ὅμως τὴν Ἑλένην μοι δεῖξον,
ἐγὼ γὰρ ἂν διαγνοίην ἄγνωτος.
Ερ.
Τουτὶ τὸ κρανίον ἡ Ἑλένη ἐστίν.
Μεν.
Εἶτα αἱ χίλιαι ναῦς διὰ τοῦτο ἐπληρώθησαν,
ἐξ ἁπάσης τῆς Ἑλλάδος,
τοσοῦτοι ἔπεσον Ἕλληνές τε καὶ βάρβαροι,
καὶ τοσαῦται πόλεις ἀνάστατοι γεγόνασι;
Ερ.
Ἀλλ' οὐκ εἶδες ἄρα Μένιππε ζῶσαν τὴν γυναῖκα.

Γεν

You would not have blamed your self	Dixisses & tu sine reprehensione esse	Ἔφης γὰρ ἂν καὶ σὺ ἀναμέσητον εἶναι,
to have suffered misery a long time,	longum tempus dolores pati,	πολὺν χρόνον ἄλγεα πάσχειν,
for such a Mistresse.	tali pro muliere.	τοιῇ δ' ἀμφὶ γυναικί.
Thus it is with withered flowers,	Si quidem flores aridos	Ἐπεὶ καὶ τὰ ἄνθη ξηρὰ ὄντα,
if a man look upon them when they have lost their beauty,	si quis aspiciat ubi abjecerunt colorem,	εἴ τις βλέποι ὑποβεβληκότα τὴν βαφὴν,
they will seem very unpleasant to thee.	informes scilicet ipsi videbuntur tibi.	ἄμορφα δηλονότι αὐτῷ δόξει.
But when they are in their flourish,	Quando autē florent,	Ὅτε μὲν τοι ἀνθεῖ,
and have their glory upon them,	& habent colorem,	καὶ ἔχει τὴν χροιὰν,
they are ravishing.	pulcherrima sunt.	κάλλιστά ἐστιν.
Men.	*Men.*	Μεν.
But this I admire at Mercury,	Enimvero hoc O Mercuri admiror,	Οὐκοῦν τοῦτο ὦ Ἑρμῆ θαυμάζω,
that the Greeks understood not themselves, to suffer [so much]	si non Græci intellexerunt se laborare	εἰ μὴ συνίεσαν οἱ Ἀχαιοὶ πονοῦντες
for a thing of so small a continuaance,	pro re adeò exiguæ durationis,	περὶ πράγματος οὕτως ὀλιγοχρονίου,
and easily fading.	& facilè deflorescente.	καὶ ῥαδίως ἀπανθοῦντος.
Mer.	*Mer.*	Ερ.
I am not at leisure Menippus,	Non otium mihi O Menippe,	Οὐ σχολή μοι ὦ Μένιππε,

to dispute the Philosophy with you.
philosophari tecum.
συμφιλοσοφεῖν σοι.

Wherefore if you will chuse a place,
Quare ubi delegeris locum,
Ὥστε ὅπλεξάμενος τόπον,

in what part you like,
quâ parte volueris,
ἔνθα ἂν ἐθέλῃς,

lay your selfe down:
jace prosternens teipsum:
κεῖσο καταβαλὼν σεαυτόν·

I will call some more of the dead presently.
ego alios mortuos jam accersam.
ἐγὼ τοὺς ἄλλους νεκροὺς ἤδη μεταπεμψομαι.

Menippus and Cerberus. *Menippus & Cerberus.*

Μένιππος καὶ Κέρβερος.

O Cerberus, tell me by the River Styx,
for I am a kinsman of yours,
a Dog as well as your selfe,
How did Socrates behave himself when he came down to you?
It is very probable,
that you being a God, doe not onely barke,
but can speak like a man when you please.

O Cerbere, dic mihi per Stygem,
Cognatus enim sum tibi,
Canis etiam ipse existens,
Qualis erat Socrates
quando descendit ad vos?
Verisimile est,
te deum non latrare modò,
sed & humano modo loqui,
quando velis.

Ὦ Κέρβερε, εἰπέ μοι
πρὸς τῆς Στυγὸς,
συγγενὴς γάρ εἰμί σοι,
κύων καὶ αὐτὸς ὤν,
Ποῖος ἦν ὁ Σωκράτης,
ὁπότε καθήκει πρὸς ὑμᾶς;
Εἰκὸς ὄζει,
σὲ θεὸν ὄντα μὴ ὑλακτεῖν μόνον,
ἀλλὰ καὶ ἀνθρωπικῇ φθέγγεσθαι,
ὁπόταν ἐθέλοις.

Cerb.	Cerb.	Κερ.
At a diſtance he ſeemed Menippus,	Procul quidem videbatur Menippe,	Πόῤῥωθεν μὲν ὦ Μένιππε ἐδόκει
to approach us wholly with a compoſed countenance,	omnino immoto vultu accedere,	παντάπασιν ἀτρέπτῳ προσώπῳ προσιέναι,
as one that had little feare of death:	& non multùm timere mortem:	καὶ ἐ πάνυ δεδιέναι τὸ θάνατον δοκᾶν.
and this he ſeemed willing ſhould appeare,	atque hoc declarare voluit	καὶ τοῦτ' ἐμφῆναι ἐθέλων,
to them that ſtood without the gate.	iis quí extra os ſtabant.	τοῖς ἔξω τοῦ στόματος ἑστῶσιν.
But when he perceived the vaſt Chaſma or gaping within,	Sed cùm deſpexit intus hiatum,	Ἐπεὶ δὲ κατέκυψεν ἔσω τοῦ χάσματος,
and the horrid darkneſſe,	& tenebras vidit,	καὶ εἶδε τὸ ζόφον,
and that I had bitten him with my poiſon,	& ego ubi memordiſſem cicutâ,	κἀγὼ δακὼν τὸ κωνείῳ,
when he made a halt,	ipſum remorantem,	αὐλὸν ἔτι διαμέλλοντα,
I drag'd him by the heels,	dextraxi pede.	κατέσπασα τοῦ ποδός,
he cryed like a Child,	ſic ut pueri flebat,	ὥσπερ τὰ βρέφη ἐκώκυε,
and lamented his children,	& filios lamentabatur,	καὶ τὰ ἑαυτοῦ παιδία ὠδύρετο,
and was much diſtracted.	& varius erat.	καὶ παντοίως ἐγένετο,

Men.
He was then a jugler,
and did not truly despise the matter.

Cerb.
No, but when he saw there was a necessity,
he took upon him a confidence,
as submitting to suffer
what he was compelled to,
that the spectators might admire him.
And clearly I can say thus of them all,
they are bold and valiant in their tongues,
but within their conviction is manifest.

Men.
But in what manner did I appeare to approach to thee?

Cerb.
The onely man O Menippus,
worthy of thy honour,

Men.
Sophista homo erat,
& non verè contemnebat rem.

Cerb.
Non, sed ubi rem necessariam videbat,
audax erat,
ut scilicet non reluctans passurus
quod ominno oportebat pati,
ut mirarentur spectatores.
Et planè de omnibus illis dicere possum,
usque ad os audaces & fortes,
sed ad interiora convictio manifesta.

Men.
Ego verò quomodo visus sum tibi descendisse?

Cerb.
Solus O Menippe,
dignè tuo genere,

Μερ.
Οὐκοῦν σοφιστὴς ὁ ἄνθρωπος ἦν,
καὶ οὐκ ἀληθῶς καταφρονεῖ τοῦ πράγματος.

Κερ.
Οὐκ, ἀλλ' ἐπειδὴ εἶδεν ἀναγκαῖον αὐτὸ ὄν,
καλὸς θρασύνεται,
ὡς δηθεν οὐκ ἄκων πεισόμενος,
ὃ πάντως ἔδει παθεῖν,
ὡς θαυμάζωνται οἱ θεαταί.
καὶ ὅλως περὶ πάντων γε φῆσι τοιούτων εἰπεῖν ἂν ἔχοιμι,
ἕως τοῦ στόματος τολμηροὶ καὶ ἀνδρεῖοι,
τὰ δ' ἔνδοθεν, ἔλεγχος ἀκριβής.

Μερ.
Ἐγὼ δὲ πῶς σοι ἔδοξα
καταπεπτωκέναι;

Κερ.
Μόνος ὦ Μένιππε,
ἀξίως τοῦ γένους,

and

and Diogenes *before thee;*
Who entred without compulsion, or provocation, but voluntary and pleasant, proclaiming sorrow to all the world beside.

& Diogenes ante te,
qui non coacti intrastis,
neque impulsi,
sed spontanei ridentes,
lugere denuntiantes omnibus.

καὶ Διογένης πρὸ σοῦ.
ὅτι μὴ ἀναγκαζόμενοι εἰσήϊτε,
μήδ' ὠθούμενοι,
ἀλλ' ἑθελούσιοι γελῶντες,
οἰμώζειν προαγορεύοντες ἅπασιν.

Pluto Πλούτων. *Proteſilaus* Πρωτεσίλαος. *Proſerpina* Περσεφόνη.

Prot.
O Thou Lord, and King, and our Jupiter, and thou daughter of Ceres, deſpiſe not a Lovers Petition.

Plut.
What doſt thou beg from us? or who art thou?

Prot.
I am truly Proteſilaus *the Son of* Iphiclus, *borne at* Phylace, *a Soldier among the* Græcians, *and the firſt man that was ſlain at* Troy.

Prot.
O Domine, & Rex,
& noſter Jupiter,
& tu Cereris filia,
ne deſpicite poſtulationem amatoriam.

Plut.
Tu verò quæ re indiges à nobis?
aut quis es?

Prot.
Sum quidem Proteſilaus
Iphicli filius,
Phylacenſis,
commilito Græcorum,
& primus mortuus ad Ilium.

Πρωτ.
Ὦ Δέσποτα,
καὶ βασιλεῦ,
καὶ ἡμέτερε Ζεῦ,
καὶ σὺ Δημητρὸς θύγατερ,
μὴ ὑπερίδητε δέησιν ἐρωτικήν.

Πλούτ.
Σὺ δὲ τίνος δέῃ παρ' ἡμῶν;
ἢ τίς ὢν τυγχάνεις;

Πρωτ.
Εἰμὶ μὲν Πρωτεσίλαος
ὁ Ἰφίκλου,
Φυλάκιος,
συστρατιώτης μὲν Ἀχαιῶν,
καὶ πρῶτος ἀναιρεθεὶς πρὸς Ἴλιον.

My ſuit is to be diſmiſſed for a very ſmall time to live again.

Rogo dimiſſus ad breve tempus, reviviſcere iterum.

Δεόμαι ἢ ἀφεθεὶς πρὸς ὀλίγον, ἀναβιῶναι πάλιν.

Plut.

Truly Proteſilaus,

all dead men are at this love,

but none of them can obtaine.

Plut.

O Proteſilae quidem, hunc amorem omnes mortui amant, cæterùm nullus eorum conſequatur.

Πλούτ.

Ὦ μὰν Πρωτεσίλαε, οὗτον τὸν ἔρωτα πάντες νεκροὶ ἐρῶσι, πλὴν οὐδεὶς ἂν αὐτῶν τύχῃ.

Prot.

O Pluto,

it is not life that I affect,

but my wife:

whom but newly married,

leaving her in Bed,

I went to Sea,

afterwards unhappily I was ſlaine by Hector,

at my landing:

Therefore the love of my deare wife,

O Sir, doth much afflict me,

and I deſire to returne again,

but for a little time

to ſee her.

Prot.

O *Pluto,*

non vitam diligo,

ſed uxorem:

quam recens nuptam,

in thalamo relinquens;

abii navigans,

deinde infelix ſum occiſus ab Hectore,

in deſcenſu navis:

Igitur amor conjugis

non me mediocri affligit domine,

& volo deſcendere rurſus,

vel ad modicum,

viſus ab illa.

Πρωτ.

Ἄϊδωνεῦ,

οὐ τὸν ζῆν ἐρῶ ἔγωγε,

τὴν δὲ γυναικὸς, ἣν νεόγαμον ἔτι,

ἐν τῷ θαλάμῳ καταλιπὼν,

ὡχόμην ἀποπλέων,

εἶτα ὁ κακοδαίμων ἀπέθανον ὑπὸ τοῦ Ἕκτορος,

ἐν τῇ ἀποβάσει·

Ὅθεν ἔρως τῆς γαμετῆς

μετεώρως ἀποκναίει με ὦ δέσποτα,

καὶ βέλομαι καταβῆναι πάλιν,

καὶ πρὸς ὀλίγον,

ὀφθεὶς αὐτῇ.

Plu

Plut.
Haſt thou not drank
O Proteſilaus
the water of Lethe?

Prot.
Yes Sir,
but this was a far more weighty buſineſſe.

Plut.
Therefore expect her;
for ſhe will come hither in time,
and you ſhall not need to goe to her.

Prot.
But I have not patience to tarry,
O Pluto!
you have been your ſelfe a lover,
and know what love is.

Plut.
But what good will it doe you
to live againe for a day,
to repent a little after?

Prot.
I am confident I can perſwade her

Plut.
Non bibiſti

O Proteſilae
aquam Lethes?

Prot.
Equidē ô domine,
res autem illa longè gravior erat.

Plut.
Itaque expecta;

veniet enim illa aliquando,
& nihil te aſcendere oportebit.

Prot.
Sed non fero moram,
O *Pluto!*
amaſti & ipſe aliquando,
& noſti qualis res amor ſit.

Plut.
Porro quid te juvabit
unum diem revixiſſe,
paulo poſt eadem lamentaturum?

Prot.
Credo me perſuaſurum

Πλέτ.
Οὐκ ἔπιες

ὦ Πρωτεσίλαε
τὸ Λήθης ὕδωρ;

Πρωτ.
Ναὶ ὦ δέσποτα,
ἀλλὰ τοῦτο πρᾶγμα
μᾶλλα ὑπέρογκον
ἦν.

Πλέτ.
Οὐκοῦν περίμενον·

ἀφίξεται γὰρ ἐκείνη
ποτὲ,
οὐδέν σε ἀναβαθεῖν δεήσει.

Πρωτ.
Ἀλλ' ἐ φέρω τὴν
διατριβήν,
Ὦ Πλέτον,
ἠράσθης ὢ καὶ αὐτὸς
ἦσθα,
καὶ οἶδα οἷον τὸ ἐρᾶν
ὄζει.

Πλέτ.
Εἶτα τί σε ὀνήσει

μίαν ἡμέραν ἀναβιῶναι,
μετ' ὀλίγον τὰ αὐτὰ ὀδυρόμενον;

Πρωτ.
Οἶμαι πείσειν,

to

to come to you:

So that for one dead,
in a little time you shall receive two.

Plut.

These things cannot be done,
nor ever were done heretofore.

Prot.

Let me put you in remembrance Oh Pluto!
You gave back Eurydice *to* Orpheus,
upon the same score,

and you sent my Cousin Alceſtes,

to gratifie Hercules.

Plut.

But have you a minde,
being such a naked & deformed skull,

to appeare before your beautifull Bride?
and how will she look upon you,
not being able to know you again?

& illam ſequi ad vos:

Itaque pro uno,

duos mortuos accipies paulo poſt.

Plut.

Non licet fieri hæc,
neque factum eſt aliquando.

Prot.

Revocabo in memoriam tibi O *Pluto!*
Eurydicen tradidiſtis Orpheo,
ab eandē cauſam,

& conſanguineam meam Alceſten emiſiſtis,
Herculi gratificantes.

Plut.

Voles autem,

ſic cranium nudum exiſtens & deforme,
pulchræ illi ſponſæ apparere?

quomodo & illa contuebitur te,
neque dignoſcere valens?

καὶ κείνῳ ἀκολουθεῖν παρ' ὑμᾶς.
ὥσε ἀνθ' ἑνὸς,

δύο νεκρὸς λήψῃ μετ' ὀλίγον.

Πλούτ.

Οὐδὲ θέμις γενέσθαι ταῦτα,
οὐδὲ ἐγένετο πώποτε.

Προμ.

Ἀναμνήσω σε, ὦ Πλοῦτον.
Ὀρφεῖ τὴν Εὐρυδίκην παρέδοσθε,
δι' αὐτὴν τὴν αἰτίαν,
καὶ τὴν ὁμογενῆ μου Ἄλκηστιν παρεπέμψατε,
Ἡρακλεῖ χαριζόμενοι.

Πλούτ.

Θελήσεις δῆ,
ὅταν κεφάλιον γυμνὸν ὦν, καὶ ἄμορφον,
τῇ καλῇ σε ἐκείνῃ νύμφῃ φανῆναι;
πῶς δὲ κἀκείνη προσόψεταί σε,
οὐδὲ διαγνῶναι δυναμένη,

I know she will be frighted,	Timebit sat scio,	Φοβήσεται γὰρ εὖ οἶδα,
and fly from you,	& fugiet te,	καὶ φεύξεταί σε,
and then you will make a pilgrimage back to no purpose.	& incassum tantam viam redieris.	καὶ μάτην ἔσῃ τοσαύτην ὁδὸν ἀνεληλυθώς.
Pros.	*Pros.*	Περσ.
Therefore Oh my Husband,	Ergo ô mi vir,	Οὐκοῦν ὦ ἄνερ,
doe you remedy this,	tu etiam hoc medicare,	σὺ καὶ τοῦτ' ἴασαι,
and entreat Mercury,	& Mercurium jube,	καὶ τὸν Ἑρμῆν κέλευσον,
as soon as Protesilaus *comes into the light,*	postquam in luce Protesilaus fuerit,	ἐπειδὰν ἐν τῷ φωτὶ ὁ Πρωτεσίλαος ᾖ,
upon the stroke of his wand,	ubi percusserit virga,	καθικόμενον ἐν τῇ ῥάβδῳ,
to make the young man as beautifull,	juvenem statim pulchrum efficere ipsum,	νεανίαν εὐθὺς καλὸν ἀπεργάσασθαι αὐτὸν,
as he was when he came forth of his bride chamber.	qualis erat ex thalamo prodiens.	οἷος ἦν ἐκ τοῦ παστοῦ
Plut.	*Plut.*	Πλούτ.
Since Proserpine *doth consent*	Quando Proserpina consentit	Ἐπεὶ Περσεφόνη συνδοκεῖ
securing his return,	reducens ipsum,	ἀναγαγὼν τοῦτον αὖθις,
make him a bridegroom.	fac sponsum.	ποίησον νυμφίον.
But look you remember,	Tu autem memineris	σὺ δὲ μέμνησο,
that you have but one day.	unum accepisse diem.	μίαν λαβὼν ἡμέραν.

Diogenes, Mauſolus. Διογένης, Μαύσωλος.

Diog.

You, man of Caria,
why are you ſo inſolent,
and deſire to exalt
your ſelfe above
us all?

Mauſ.

For the vaſtneſſe of
my Empire, O
Sinopian,
who have comanded
all Caria,
and tamed many of
the Lydians.
I have conquered
ſome Iſlands,
and invaded as far
Miletum,
reducing many
parts of Jonia
under my domi-
nions.
I was alſo beauti-
full and tall,
and valiant in
fight.
But that which is
moſt famous of
all,

Diog.

HEus tu Car,
quamobrem inſo-
leſcis,
& omnibus nobis
anteponi vis?

Mauſ.

Propter regnum
quidem O Sino-
penſis,
qui rex fui univer-
ſæ Cariæ,
imperavi etiam Ly-
dis quibuſdam.
Inſulas aliquot
ſubegi,
& Miletum uſque
invaſi,
pleraque Joniæ in
poteſtatem re-
digens.

Et pulcher eram &
procerus,
& bello fortis.

Sed quod maximũ
eſt,

Διογ.

Ὦ Κὰρ,
ἐπὶ τίνι μεγὰ φρο-
νεῖς,
καὶ πάντων ἡμῶν πρε-
τιμᾶσθαι ἀξιοῖς;

Μαυ.

Καὶ ἐπὶ τῇ βασιλείᾳ
μὲν ὦ Σινωπεῦ,
ὃς ἐβασίλευσα Καρί-
ας μὲν ἁπάσης,
ἦρξα καὶ Λυδῶν ἐνί-
ων.
Καὶ νήσους τινὰς ὑ-
πηγαγόμην,
καὶ ἄχρι Μιλήτου ἐπέ-
βην,
τὰ πολλὰ τῆς Ιωνίας
καθαιρεθέμενος.
Καὶ καλὸς ἦν καὶ μέ-
γας,
καὶ ἐν πολέμοις καρ-
τερός.
τὸ δὲ μέγιστον,

In

In Halicarnaſſus *I have a moſt ſumptuous Sepulchre,*

above any other of the dead,
ſo curiouſly wrought,
with Men and Horſes exactly carved,
to beautifie it,
with the higheſt of curioſity,
all of rich ſtone,

ſuch as no man can find a temple to compare with it.
Doſt not thou think,
that I boaſt juſtly for this magnificence?

Diog.

For your Empire ſay you?
and your beauty?
and the dignity of your Tombe?

Mauſ.

Jupiter *knowes, for theſe.*

Diog.

But my gay Mauſolus,
neither is that

InHalicarnaſſo ſepulchrum habeo maximum impoſitum,
quale non alius mortuus,
neque ſic elaboratum,
equis & viris exactiſſimè effictis
ad pulchritudinem
ad ſummam curioſitatum,
ex lapide pulcherrimo,
quale neque templum inveniat aliquis facilé.
Nonne tibi videor,
juſtè propter hæc magnifica ſuperbire?

Diog.

Propter regnum dicis?
& pulchritudinem?
& gravitatem ſepulchri?

Mauſ.

Per Jovem, propter hæc.

Diog.

Sed O formoſe Mauſole,
neque robor am-

Ὅτι ἐν Ἁλικαρνασσῷ μνῆμα πάμμεγες ἔχω ὑπκείμενον,
ἠλίκον ὐκ ἄλλῳ νεκρὸς,
ὐδὲ ὕτως ἐξησκημένον,
ἵππων καὶ ἀνδρῶν ἐικασμένων,
εἰς κάλλος,
εἰς τὸ ἀκριβέςαλον,
λίθῳ τῷ καλλίςῳ,
οἷον ὐδὲ νεὼν εὔξη τις ἂν ῥαδίως.
Οὐ δοκῶ σοι,
δικαίως ὀπὶ τύτοις μέγα φρονεῖν;

Διογ.

Ἐπὶ τῇ βασιλείᾳ φὴς;
καὶ τῷ κάλλει;
καὶ τῷ βάρει τῦ τάφυ;

Μαυ.

Νὴ Δί' ὀπὶ τύτοις.

Διογ.

Ἀλλ' ὦ καλὲ Μάυσωλε,
ὔτε ἡ ἰσχὺς ὔτε σοι

ſtrength

strength any longer your owne,
neither is that beauty surviving:
for if we choose any man to be judge
touching beauty,
I cannot see for what reason
your sconce should be preferred to mine.
They are both bald and naked,
and our teeth grin alike;
our sight is vanished,
and our flat noses snuffle alike upwards.
But your Sepulchre and pretious stones
are to be seen
among the Halicarnassians,
and ambitiously boasted to strangers,
that indeed there is such a gallant pile amongst them.

plùs tibi illud,
neque pulchritudo ineſt:
ſi enim aliquem eligamus judicem
de pulchritudine,
non poſsũ dicere,
cujus rei causâ
tuum craniũ præferatur meo.
Utraque pariter calva & nuda,
& dentes ſimiliter oſtendimus;
oculis privati ſumus,
& nares ſimi rediti fumus.
At ſepulchrũ quidem & pretioſi lapides
oſtendi poſſunt
Halicarnaſſeis,
& ambitioſè jactari erga hoſpites,
quòd ſcilicet magna aliqua ſtructura eſt apud ipſos.

ἐμοῦ,
ὅτε ἡ μορφὴ πάρεστιν.
εἰ γοῦν τινα ἑλοίμεθα δικάσαι
συμμορφίας πέρι,
οὐκ ἔχω εἰπεῖν τίνος ἕνεκα
τὸ σὸν κρανίον περιτιμηθείη ἂν τοῦ ἐμοῦ.
φαλακρὰ γὰρ ἀμφω καὶ γυμνά,
καὶ τοὺς ὀδόντας ὁμοίως προφαίνομεν,
τοὺς ὀφθαλμοὺς ἀφηρήμεθα,
καὶ τὰς ῥῖνας ἀποσεσιμώμεθα.
Ὁ δὲ τάφος καὶ οἱ πολυτελεῖς ἐκεῖνοι λίθοι
εἶεν μὲν ἴσως ἐπιδείκνυσθαι
Ἁλικαρνασσεῦσι,
καὶ φιλοτιμεῖσθαι πρὸς τοὺς ξένους,
ὡς δή τι μέγα οἴκοδόμημα αὐτοῖς ὄν.

But

But oh my gallant Sir,	Tu autem ô egregie,	Σὺ δέ ὦ βέλτιστε,
I see not What you enjoy from it,	non video quam utilitatem capias ex eo,	οὐχ ὁρῶ ὅ, τι ὠφελήσεις αὐτῷ,
unleſſe you will ſay,	niſi hoc dicas,	πλὴν εἰ μὴ τοῦτο φῂς,
becauſe you carry a greater weight then we,	quòd onus geſtas quàm nos majus,	ὅτι μεῖζον ἡμῶν ἀχθοφορεῖς,
whiles you lye under the preſſure of ſuch heavy ſtones.	à tam magnis lapidibus oppreſſus.	ὑπὸ τηλικούτοις λίθοις πιεζόμενος.
Mauſ.	*Mauſ.*	Μαυ.
Are all theſe things things then unprofitable to me?	Inutilia igitur mihi ſunt illa omnia?	Ἀνόητα ἄρα μοι ἐκεῖνα πάντα;
and are Mauſolus *and* Diogenes *equalls?*	& pares erunt *Mauſolus* & *Diogenes?*	καὶ ἰσότιμος ἔσται Μαύσωλος, καὶ Διογένης;
Diog.	*Diog.*	Διογ.
Not equalls excellent Sir, by no meanes.	Non æquales ô præclariſſime.	Οὐκ ἰσότιμος ὦ γενναιότατε.
For Mauſolus *ſhall groan,*	Mauſolus enim ingemiſcet,	Μαύσωλος μὲν γὰρ οἰμώξεται,
with the remembrance of thoſe things upon earth,	memor eorum quæ ſuper terram,	μεμνημένος ὧν ἐπὶ γῆς,
wherein he plac'd his felicity.	in quibus ſe fœlicem putavit.	ἐν οἷς εὐδαιμονεῖν ᾤετο.
But Diogenes *ſhall laugh at him,*	Diogenes autem irridebit eum,	Διογένης δὲ καταγελάσεται αὐτοῦ,
and ſay the Monument at Halicarnaſſus,	& ſepulchrum quidem in Halicarnaſſo dicet ſuum,	καὶ τάφον ὁ μὲν ἐν Ἁλικαρνασσῷ ἑαυτῷ

was built at the charges of his wife Artemisia, *and his Sister.*	ab Artemisia conjuge & sorore constructum.	ὑπὸ Ἀρτεμισίας τῆς γυναικὸς καὶ ἀδελφῆς καλῶς κατασκευασμένον.
But Diogenes *knowes not truly, whether his body have a buriall, or no,*	Diogenes autem ignorat quidem, si corpus sepulchrum habeat,	Ὁ Διογένης μὲν οὐκ οἶδεν, εἰ τὸ μὲν σῶμα τὸς, εἰ καί τινα τάφον ἔχει,
nor is he at all troubled at it.	neque curæ ipsi erit illud.	οὐδὲ γὰρ ἔμελεν αὐτῷ τούτου.
But he hath left a fame behind him, amongst the best men,	Famam autem de seipso reliquit, apud excellentissimos,	Λόγον δὲ περὶ ἑαυτοῦ καλὸν κατέλιπεν, τοῖς ἀρίστοις,
of one that lived a life worthy of a man,	ut qui peregerit vitam viro dignam,	ἀνδρὸς βίον βεβιωκώς,
taller then your mighty structure, (*O thou abject* Carian)	excelsiorem tuo sepulchro, (Carum abjectissime)	ὑψηλότερον τοῦ σοῦ μνήματος, (ὦ Καρῶν ἀνδρὸς ποδωδέστατε,)
and built upon a more solid foundation.	& in firmiore loco constructam.	καὶ ἐν βεβαιοτέρῳ χωρίῳ κατασκευασμένον.

Simylus, Polystratus. Σίμυλος, Πολύστρατος.

Sim. *ARe you come O* Polystratus *at last, are you come to us?*	*Sim.* VEnisti tandem ô Polystrate, & tu ad nos?	Σίμ. Ἧκεις ποτὲ Πολύστρατε, καὶ σὺ παρ' ἡμᾶς;

I think almost one hundred yeers old?	annos puto non multo pauciores centum vivens?	ἔτη οἶμαι οὐ πολὺ ἀποδέοντα τῶν ἑκατὸν βεβιωκώς;
Pol.	*Pol.*	Πολ.
Above fourescore and eighteen Simylus.	Octo supra nonaginta ô Simyle.	Ὀκτὼ ἐπὶ τοῖς ἐννενήκοντα ὦ Σίμυλε.
Sim.	*Sim.*	Σιμ.
But how have you liv'd these thirty yeers after me?	Quomodo autem vixisti hos triginta annos post me?	Πῶς δὲ ἐβίως τὰ μετ' ἐμὲ ταῦτα τρίακοντα;
For I left the world,	Ego enim obii,	ἐγὼ γὰρ ἀπέθανον,
when you were about threescore and ten.	circa septuagesimum te existente.	ἀμφὶ τὰ ἑβδομήκοντά σου ὄντος.
Pol.	*Pol.*	Πολ.
Most sweetly,	Suavissimè,	Ὑπερήδιστα,
although this may appeare strange to you.	licèt & tibi hoc insolitum videbitur.	εἰ καί σοι παράδοξον τοῦτο δόξει.
Sim.	*Sim.*	Σιμ.
Strange indeed,	Novum quidem,	Παράδοξον μὲν,
if being both old and infirme,	si & senex & infirmus,	εἰ γέρων τε καὶ ἀσθενὴς,
and beside without any children,	sine liberis insuper,	ἄτεκνός τε προσέτι,
you could indulge your selfe with things of this life.	lætari iis quæ sunt in vita poteras.	ἥδεσθαι τοῖς ἐν τῷ βίῳ ἐδυνάσω.
Pol.	*Pol.*	Πολ.
The rather Sir,	Primùm quidem,	Τὸ μὲν πρῶτον,
I could doe any thing:	omnia poteram:	πάντα ἐδυνάμην.
for I had many fine	insuper & pueri e-	ἔτι καὶ παῖδες ὡραῖοι

 lads.

was built at the charges of his wife Artemisia, *and his Sister.*	ab Artemisia conjuge & sorore constructum.	ὑπὸ Ἀρτεμισίας τῆς γυναικὸς καὶ ἀδελφῆς καλεσκευασμένον.
But Diogenes *knowes not truly,*	Diogenes autem ignorat quidem,	Ὁ Διογένης δ' μὲν οὐκ οἶδεν,
whether his body have a buriall, or no,	si corpus sepulchrum habeat,	τὸ μὲν σῶμα ὅτι καὶ τινα τάφον ἔχει,
nor is he at all troubled at it.	neque curæ ipsi erit illud.	οὐδὲ γὰρ ἔμελεν αὐτῷ τούτου.
But he hath left a fame behind him, amongst the best men,	Famam autem de seipso reliquit, apud excellentissimos,	Λόγον δ' περὶ αὐτοῦ καλελείοιπεν, τοῖς ἀείσοις,
of one that lived a life worthy of a man,	ut qui peregerit vitam viro dignam,	ἀνδρὸς βίον βεβιωκώς,
taller then your mighty structure, (*O thou abject* Carian)	excelsiorem tuo sepulchro, (Carum abjectissime)	ὑψηλότερον τῆς σῆς μνήματος, (ὦ Καρῶν ἀνδραποδωδέστατε,)
and built upon a more solid foundation.	& in firmiore loco constructam.	καὶ ἐν βεβαιοτέρῳ χωρίῳ καλεσκευασμένον.

Simylus, Polystratus. Σίμυλος, Πολύστρατος.

Sim.	*Sim.*	Σίμ.
ARe you come O Polystratus *at last, are you come to us?*	VEnisti tandem ô Polystrate, & tu ad nos?	Ἧκεις ποτὲ ὦ Πολύστρατε, καὶ σὺ παρ' ἡμᾶς;

I think almoſt one hundred yeers old?

annos puto non multo pauciores centum vivens?

ἔτη οἶμαι ἐ πολὺ ἀποδέοντα ἓξ ἑκατὸν βεβιωκάς;

Pol.

Above foureſcore and eighteen Simylus.

Pol.

Octo ſupra nonaginta ô Simyle.

Πολ.

Ὀκτὼ ὀπὶ τοῖς ἐνενήκοντα ὦ Σίμυλε.

Sim.

But how have you liv'd theſe thirty yeers after me?

Sim.

Quomodo autem vixiſti hos triginta annos poſt me?

Σιμ.

Πῶς ὦ ἐβίως τὰ μετ' ἐμὲ ταῦτα τριάκοντα;

For I left the world,

Ego enim obii,

ἐγὼ γὰρ ἀπέθανον,

when you were about threeſcore and ten.

circa ſeptuageſimum te exiſtente.

ἀμφὶ τὰ ἑβδομήκοντά σε ὄντα.

Pol.

Pol.

Πολ.

Moſt ſweetly,

Suaviſſimè,

Ὑπερήδιστα,

although this may appeare ſtrange to you.

licèt & tibi hoc inſolitum videbitur.

εἰ καί σοι παράδοξον τοῦτο δόξει.

Sim.

Sim.

Σιμ.

Strange indeed,

Novum quidem,

Παράδοξον μὲν,

if being both old and infirme,

ſi & ſenex & infirmus,

εἰ γέρων τε ὢν ἀσθενὴς,

and beſide without any children,

ſine liberis inſuper,

ἄτεκνός τε πρόσθετι,

you could indulge your ſelfe with things of this life.

lætari iis quæ ſunt in vita poteras

ἥδεσθαι τοῖς ἐν τῷ βίῳ ἐδυνάσω.

Pol.

Pol.

Πολ.

The rather Sir,

Primùm quidem,

Τὸ μὲν πρῶτον,

I could doe any thing:

omnia poteram:

πάντα ἐδυνάμην.

for I had many fine

insuper & pueri e-

ἔτι δὲ παῖδες ὡραῖοι

lads.

lads,	legantes erant multi,	ἦσαν πολλοὶ,
and my delicate lasses,	& mulierculæ delicatissimæ,	καὶ γυναῖκες ἁβρόταται,
and my unguents,	& unguenta,	καὶ μύρα,
and my wines with a flavour,	& vinum odoriferum,	καὶ οἶνον ἀνθοσμίας,
and my tables above the Sicilian luxury.	& mensæ supra Siculas.	καὶ τραπέζας ὑπὲρ τὰς ἐν Σικελίᾳ.
Sim.	*Sim.*	Σιμ.
This is newes.	Nova hæc.	Καινὰ ταῦτα.
I knew you very parsimonious.	Ego te valde parcum sciebam.	ἐγὼ σε πάνυ φειδόμενον ἠπιστάμην.
Pol.	*Pol.*	Πολ.
But I had plenty of all choice things from other men:	Sed affluebant mihi bona ab aliis:	Ἀλλ' ὑπέρρει μοι τἀγαθὰ παρ' ἄλλων·
And duly every morning	& manè quidem	καὶ ἔωθεν μὲν εὐθὺς
many waited at my gates,	multi ad januas veniebant,	ἐπὶ θύρας ἐφοίτων μαλα πολλοὶ,
and afterwards I was presented with gifts of every kind,	post autem, omnis generis mihi dona adducebantur,	μετὰ δὲ παντοῖά μοι ἐπεφέροντο,
the fairest of all the world.	ex omnibus partibus terræ pulcherrima.	ἀπανταχόθεν τῆς γῆς κάλλιστα.
Sim.	*Sim.*	Σιμ.
Did you reign after me Polystratus?	Regnasti ô Polystrate post me?	Ἐτυράννησας ἆ Πολύστρατε μετ' ἐμέ;
Pol.	*Pol.*	Πολ.
Not so:	Minimè:	Οὔκ·
but I had an infinite many lovers.	sed amatores habebam infinitos.	ἀλλ' ἐραστὰς εἶχον μυρίους.

Sim.

Sim.	*Sim.*	Σιμ.
You lovers at that age,	Tu amatores, id ætatis,	Ἐραστὰς σὺ, τηλικοῦτος ὢν,
with two brace of teeth in your head?	dentes quatuor habens?	ὀδόντας τέτταρας ἔχων;
Pol.	*Pol.*	Πολ.
Yes, the greatest men of the City	Imò optimates civitatis	Οἱ ἄριστοί γε τῶν ἐν τῇ πόλει
were proud to court me,	valde lætabantur colentes me,	ὑπερήδοντο θεραπεύοντες
old as I was,	senem & calvum ut	καὶ γέροντά με,
and bald as you see,	vides existentem,	καὶ φαλακρὸν ὡς ὁρᾷς ὄντα,
and bleer-eyed,	lippientem insuper,	καὶ λημῶντα προσέτι,
and full of rheume;	& muco plenum,	καὶ κορυζῶντα,
and happy was he	& beatus erat	καὶ μακάριος ἦν
among them all,	quemcunque ipsorum ego	ὅντινα αὐτῶν
I could but smile upon.	solùm aspexissem.	ἂν καὶ μόνον προσέβλεψα.
Sim.	*Sim.*	Σιμ.
Did you like Phaon	An tu, sicut Phaon,	Μῶν καὶ σὺ, ὥσπερ ὁ Φάων,
transport some Venus from Chios,	aliquã Venerem è Chio transvexisti,	τινὰ τὴν Ἀφροδίτην ἐκ Χίου διεπόρθμευσας,
And she after, upon your Petition, granted you	Et deinde tibi oranti dedit	Εἶτά σοι εὐξαμένῳ ἔδωκε
to be young,	juvenem esse,	νέον εἶναι,
and fair, and lovely again?	& pulchrum denuò & amabilem?	καὶ καλὸν ἐξ ὑπαρχῆς καὶ ἀξιέραστον;
Pol.	*Pol.*	Πολ.
Not so, but in the condition I was,	Nequaquam, sed talis existens	Οὐκ, ἀλλὰ τοιοῦτος ὤν,

I was very lovely.	valde amabilis eram.	περιπόθητος ἦν.
Sim.	*Sim.*	Σῖμ.
You talk riddles.	Ænigmata loqueris.	Αἰνίγματα λέγεις.
Pol.	*Pol.*	Πολ.
But this love is often manifest	Atqui manifestus hic amor est crebrò,	Καὶ μὴν πρόδηλός γε ὁ ἔρως οὗτοσὶ πολὺς ὤν,
to men that have no children,	erga liberis carentes,	ὁ περὶ τοὺς ἀτέκνους,
and rich old men.	& divites senes.	καὶ πλουσίους γέροντας.
Sim.	*Sim.*	Σιμ.
Now I understand your beauty admirable Sir,	Nunc teneo tuam pulchritudinem, ô admirande,	Νῦν μανθάνω σου τὸ κάλλος θαυμάσιε,
it was from your golden Venus.	quòd ab aureâ Venere fuit.	ὅτι παρὰ τῆς χρυσῆς Αφροδίτης ἦν.
Pol.	*Pol.*	Πολ.
However, I received no small benefit from these sweethearts,	Cæterùm non exigua ab amatoribus percepi commoda,	Ἀτὰρ οὐκ ὀλίγα τῶν ἐραστῶν ὠπολέλαυμα,
almost idoliz'd by them.	tantùm non adoratus ab illis.	μονονουχὶ προσκυνούμενος ὑπ' αὐτῶν.
But I carried my self high,	Sed efferebam me sæpius,	Ἀλλ' ἐθρυπτόμην πολλάκις,
and sometime excluded some of them.	& excludebam aliquos ipsorum interdum.	καὶ ἀπέκλειον αὐτῶν τινας ἐνίοτε.
Then were they at a contention	Illi autem certabant	Οἱ δὲ ἡμιλλῶντο,
which should exceed the other,	& mutuò se superabant	καὶ ἀλλήλους ὑπερεβάλλοντο
in their affection to me.	erga me studii contentione.	ἐν τῇ περὶ ἐμοῦ φιλοτιμίᾳ.

Sim.

Sim.	*Sim.*	Σιμ.
But at the last,	Tandem igitur,	Τέλος δὲ οὖν,
How did you dispose of your wealth?	quomodo deliberasti de possessionibus tuis?	πῶς ἐβουλεύσω περὶ τῶν κτημάτων;
Pol.	*Pol.*	Πολ.
Truly I did in publique declare,	Palam equidem dicebam,	Ἐις τὸ φανερὸν μὲν ἔφασκον,
that I would make every one of them my heire.	unumquemque ipsorum hæredem relicturum.	ἕκαστον αὐτῶν κληρονόμον ἀπολιπεῖν.
And every one swallowed the beliefe,	Quisq; autem credebat,	ὁ δὲ ἐπίστευέ τε,
and became more obsequious to me.	& adulantiorem exhibebat seipsum.	καὶ κολακευτικώτερον παρεσκεύαζεν ἑαυτόν.
But having the other true instruments of my will, I left them,	Sed alias veras testamenti tabulas illas habens, reliqui,	Ἄλλας δὲ τὰς ἀληθεῖς διαθήκας ἐκείνας ἔχων κατέλιπον,
bidding sorrow to all men.	plorare omnibus dicens.	οἰμώζειν ἅπασι φράσας.
Sim.	*Sim.*	Σιμ.
Whom did those last tables declare your heire?	Quem igitur ultimæ illæ hæredem habuerunt?	Τίνα δ' αἱ τελευταῖαι τὴν κληρονόμον ἔσχον;
One of your Kinsmen?	An aliquem ex consanguineis?	Ἤπου τινὰ τῶν ἀπὸ τοῦ γένους;
Pol.	*Pol.*	Πολ.
No, by Jupiter,	Non per Jovem,	Οὐ, μὰ Δία,
but a handsome young Phrygian,	sed adolescentem aliquem formosum Polystrate?	ἀλλά τινα τῶν μειρακίων τῶν ὡραίων Φρύγα.
whom I had lately bought.	recens emptum.	νεώνητον.

Sim.

Sim.
Of what age, Polystratus?

Pol.
Neer upon twenty.

And yet he was more worthy then they,
to be my heire,
though he were a Barbarian,
and ignoble:
whom now the very grandees Court.

He therefore was my heire,
and is now registred among the Patritians,
with his Chin shaved,
and talking barbarously,
but more renowned then Codrus,
and more lovely then Nireus,
and reported more wise then Ulysses *himselfe.*

Sim.
I care not,
let him be Generall

Sim.
Quot natum annos circiter, ô Polystrate?

Pol.
Ferè circiter viginti.
Tamen longè illis dignior
hæreditatē capere,
licet Barbarus,
& vilis:
quem jam & ipsi optimates colunt.
Ille igitur hæres fuit meus,
& nunc inter patritios numeratur,
subrasus quidem mentum,
& barbarè loquens,
Codro autem nobilior,
& Nireo formosior,
& Ulysse prudentior dictus esse.

Sim.
Non mihi curæ est,
& dux sit exercitus

Σιμ.
Ἀμφὶ πόσα ἔτη, ὦ Πολύστρατε;

Πολ.
Σχεδὸν ἀμφὶ τὰ εἴκοσι.
Πλὴν ἀλλὰ πολὺ ἐκείνων ἀξιώτερος
κληρονομεῖν,
εἰ καὶ βάρβαρος ἦν,
καὶ ὄλεθρος·
ὃν ἤδη καὶ αὐτοὶ οἱ ἄριστοι θεραπεύουσι.

Ἐκεῖνος τοίνυν ἐκληρονόμησέ μου,
καὶ νῦν ἐν τοῖς εὐπατρίδαις ἀριθμεῖται,
ὑπεξυρημένος μὲν τὸ γένειον,
καὶ βαρβαρίζων,
Κόδρου δὲ εὐγενέστερος,
καὶ Νιρέως κάλλιων,
καὶ Ὀδυσσέως σωφρονέστερος λεγόμενος εἶναι.

Σιμ.
Οὔ μοι μέλει,
καὶ στρατηγησάτω τῆς

of all the Grecian Armies,	Græciæ,	Ἑλλάδος,
if he will,	si ita videtur,	εἰ δοκεῖ,
but let not them be his heires alone.	illi autem non hæredes sint solùm.	ἐκεῖνοι δ' μὴ κληρονόμοι τοῦτου μόνου.

Diogenes, Διογένης. Alexander, Ἀλέξανδρος.

Diog.	*Diog.*	Διογ.
WHat's this? And are you dead Alexander, *like one of us?*	Quid hoc? Et tu mortuus es ô Alexander, sicut nos omnes?	Τί τοῦτο; καὶ σὺ τέθνηκας ὦ Ἀλέξανδρε, ὥσπερ ἡμεῖς ἅπαντες;
Alex.	*Alex.*	Αλεξ.
You see Diogenes: *nor is it any wonder,*	Vides ô Diogenes: neque mirum,	Ὁρᾷς ὦ Διόγενες, καὶ οὐ παράλογον δ',
if being a man I am mortall.	si homo existens mortuus sum.	εἰ ἄνθρωπος ὢν ἀπέθανον.
Diog.	*Diog.*	Διογ.
Therefore Ammon *told a lye, saying that you were his Son; it seems you were the Son of* Philip.	Igitur & Ammon mentiebatur, dicens ipsius te esse filium; tu verò Philippi eras nempe filius.	Οὐκοῦν ὁ Ἄμμων ἐψεύσατο, λέγων ἑαυτοῦ σε εἶναι υἱόν, σὺ δ' Φιλίππου ἄρα ἦσθα.
Alex.	*Alex.*	Αλεξ.
Questionlesse the Son of Philip, *for I had not dyed,*	Philippi certè, neque enim obiissem	Φιλίππου δηλαδή, οὐ γὰρ ἂν ἐτεθνήκειν,
not being the Son of Ammon.	Ammonis existens filius.	Ἄμμωνος ὤν.

Diog.
But the like was said of Olympias,
That a Dragon mixt with her,
and was seen in her bed,
and that you were so begot.
But Philip *was deceived,*
supposing that he was your Father.

Alex.
I heard these things as well as you,
but now I am sensible,
that neither my mother,
nor the Ammonian *Prophets*
spake any thing of truth.

Diog.
But yet their lies
O Alexander
were an advantage to you
to advance your businesse:
for many were terrified

Diog.
Atqui de Olympiade similia dicebantur,
Draconem permixtum illi,
& visum esse in lecto,
deinde sic te genitum.
Deceptum autem Philippum esse,
putantem se esse patrem tuum.

Alex.
Et ego audiebam hæc sicut tu,
nunc autem video,
quòd neque mater,
neque Ammonii Prophetæ
quicquam sanum dixerunt.

Diog.
Sed mendacium eorum ô Alexander
non inutile tibi fuit
ad negotia tua:
multi enim perterrebantur,

Διογ.
Καὶ μὴν καὶ περὶ τῆς Ολυμπιάδος ὅμοια ἐλέγοντο,
Δρακοντα ὁμιλεῖν αὐτῇ,
καὶ βλέπεσθαι ἐν τῇ εὐνῇ,
εἶτα οὕτω σε τεχθῆναι.
Φασὶ δὲ Φίλιππον ἐξαπατᾶσθαι,
οἰόμενον πατέρα σε εἶναι.

Αλεξ.
Καὶ γὼ ταῦτα ἤκουον ὥσπερ σύ,
νυνὶ δὲ ὁρῶ,
ὅτι ἔτε ἡ μήτηρ,
ἔτε οἱ περὶ Ἀμμωνίων προφῆται
ὑγιὲς ἔλεγον.

Διογ.
Ἀλλὰ τὸ ψεῦδος αὐτῶν ὦ Ἀλέξανδρε
οὐκ ἀχρηστόν σοι ἐγένετο
πρὸς τὰ πράγματα.
πολλοὶ γὰρ ἐτάρα-

cun

out of the beliefe that you were a God.	Deum esse te credentes.	θεὸν εἶναί σε νομίζοντες.
But tell me prethee,	Cæterùm dic mihi,	ἀτὰρ εἶπέ μοι,
to whom did you leave	cuinam reliquisti	τίνι καταλέλοιπας
this so mighty Empire?	tantum imperium?	τὴν ποσαύτην ἀρχήν;
Alex.	*Alex.*	Αλεξ.
Diogenes *I know not,*	Nescio ô Diogenes,	οὐκ οἶδα ὦ Διόγενες,
for I had not time enough	non enim erat mihi sat spatii	οὐ γὰρ ἔφθασα,
at my death,	moriendo,	ὅτι ἀποθνήσκων,
to determine any thing about it,	statuere aliquid de illo,	ἐπισκῆψαί τι περὶ αὐτῆς,
but onely that,	quàm unum illud,	ἢ τοῦτο μόνον,
I gave a ring to Perdiccas.	annulum tradidi Perdiccæ.	Περδίκκᾳ τὸν δακτύλιον ἐπέδωκα,
But why dost thou laugh Diogenes?	Cæterùm quid rides ô Diogines?	Πλὴν ἀλλὰ τί γελᾷς ὦ Διόγενες;
Diog.	*Diog.*	Διο.
What should I doe else,	Quid enim aliud facerem,	Τί γὰρ ἄλλο,
when I call to mind	quum memini	ἢ ἀνεμνήσθην
what Greece did,	quænam faciebat Græcia,	οἷα ἐποίει ἡ Ελλὰς,
flattering you, when you took upon you the Kingdome,	adulantes tibi accipienti imperium,	κολακεύοντες ἄρτισε παρειληφότα τὴν ἀρχὴν,
and choosing you their defender,	& defensorem eligentes,	καὶ προστάτην αἱρούμενοι,
and Champion against the Barbarians,	& ducem contra Barbaros,	καὶ στρατηγὸν ἐπὶ τοὺς βαρβάρους,
and some adding you	& quidã annumerantes te	ἔνιοι δὲ προστιθέντες σε

to their twelve Gods,
and building Temples,
and making Sacrifices,
as to the Son of the Dragon?
But tell me,
where did the Macedonians bury thee?

Alex.

As yet I lye dead in Babylon,
this being the third day.
But Ptolemy of my life guard promiseth,
when he shall be at leisure
from the tumults now on foot,
that he will translate me to Egypt,
and there I shall be buried,
one of the Egyptian Gods.

Diog.

Shall I not laugh O Alexander,
seeing thee dote in these infernall shades,

duodecim diis,
& templa ædificantes,
& sacrificantes,
ut Draconis filio?
Sed dic mihi,
ubinam te Macedones te sepelierunt?

Alex.

Adhuc Babylone jaceo mortuus,
tertium hunc diem.
Pollicetur autem Ptolemæus satelles meus,
si quando vacaverit
à tumultibus præsentibus,
in Egyptum deducens me,
ut ibi sim sepultus,
unus Ægyptiorum deus.

Diog.

Non ridebo Alexander,
videns te Orco adhuc desipientem,

τοῖς δώδεκα θεοῖς,
καὶ νεὼς οἰκοδομούμενος,
καὶ θύοντες,
ὡς δράκοντος υἱῷ;
Ἀλλ' εἰπέ μοι,
ποῦ σε οἱ Μακεδόνες ἔθαψαν;

Αλεξ.

Ἔτι ἐν Βαβυλῶνι κεῖμαι.
τρίτῳ ταύτῳ ἡμέρᾳ,
ὑπισχνεῖται δὲ Πτολεμαῖός μου ὁ ὑπασπιστὴς,
ἢν ποτὲ ἀγάγῃ σχολὴν
ἀπὸ τῶν θορύβων τῶν ἐν ποσίν,
εἰς Αἴγυπτον ἀπαγαγών με,
θάψῃ ἐκεῖ, ὡς γένοιμαι
εἷς τῶν Αἰγυπτίων θεῶν.

Διογ.

Μὴ γελάσω ὦ Ἀλέξανδρε,
ὁρῶν σε ἐν ᾅδου ἔτι μωραίνοντα,

and

and hoping to be made Anubis or Osiris?
But O thou most divine thing,
doe not cherish such a hope:
for neither is it possible,
that any of those should returne,
which have once passed the lake,
and come within the gulfe:
neither is Æacus so careless,
or Cerberus so contemptible.
But this I would faine learn from thee,
how thou dost take it,
when you remember
what happinesse you forsaking upon earth,
came hither?
the Squires of your body,
and your guards,
your men of state,
and so much gold,
the Nations adoring you,

& sperantem Anubin vel Osirin fieri?
Cæterùm ô Divinissime,
ne speres hæc:
Nec enim fas est
aliquem eorum ascendere,
qui semel trajecerunt paludem,
& intra hiatum devenerunt,
Nec enim negligēs est Æacus,
Aut Cerberus contemptibilis.
Hæc porro libenter discerem,
quomodo fers,
ubi cogitas
quantam felicitatē super terram deserens,
venisti huc:
Corpotis custodes,
& satellites,
satrapas,
& aurum tantum,
& nationes adorantes te,

καὶ ἐλπίζοντα Ἄνουβιν ἢ Ὄσιριν γενέσθαι;
Πλὴν ἀλλ' ὦ θειότατε,
ταῦτα μὲν μὴ ἐλπίζῃς.
οὐ γὰρ θέμις
ἀνελθεῖν τινα
τῶν ἅπαξ διαπλευσάντων τὸν λίμνην,
καὶ εἰς τὸ ἔσω τοῦ στόματος παρελθόντων.
οὐ γὰρ ἀμελὴς ὁ Αἰακὸς,
οὐδ' ὁ Κέρβερος εὐκαταφρόνητος,
Ἐκεῖνα ἡδέως ἂν μάθοιμι παρὰ σοῦ,
πῶς φέρεις,
ὁπότ' ἂν ἐννοήσῃς,
ὅσων εὐδαιμονίαν ἄνω γῆς ἀπολιπὼν,
ἀφῖξαι:
σωματοφύλακας,
καὶ ὑπασπιστὰς,
καὶ σατράπας,
καὶ χρυσὸν τοσοῦτον,
καὶ ἔθνη προσκυνοῦντα,

Babylon and Bactra,	Babylonem & Bactra,	Βαβυλῶνα καὶ Βάκτρα,
your mighty wild beasts,	magnas feras,	τὰ μεγάλα θηρία,
your honour and pompe,	honorem & gloriam,	τιμὴν καὶ δόξαν,
your riding in publick triumph,	conſpicuum eſſe equitantem,	καὶ τὸ ὀθίσμιον εἶναι ἐλαύνοντα,
your head bound with white Ribbands,	revinctum vittâ albâ caput,	διαδεδεμένον ταινίᾳ λευκῇ τὴν κεφαλὴν,
attired in Purple robes.	purpureâ veſte indutum fibulatâ.	πορφυρίδα ἐμπεπορπημένον.
Do not theſe things ſad your heart,	Annon contriſtent hæc,	Οὐ λυπεῖ ταῦτά σε,
when they come back to your memory?	in memoriam venientia?	ὑπὸ τὴν μνήμην ἰόντα;
Doſt thou weep fool?	Quid ploras fatue?	Τί δακρύεις ὦ μάταιε;
your wiſe Ariſtotle taught you not	neque te hæc ſapiens Ariſtoteles docuit,	οὐδὲ ταῦτά σε ὁ σοφὸς Ἀριστοτέλης ἐπαίδευσε
to think theſe things of Fortune permanent.	putare hæc ſtabilia eſſe, quæ ſunt fortunæ.	μὴ οἴεσθαι βέβαια εἶναι τὰ παρὰ τῆς τύχης.
Alex.	*Alex.*	Αλεξ.
Wiſe [ſay you?] he was the moſt impious flatterer of men.	Sapiens, adulatorum omnium ille ſceleſtiſſimus?	Σοφὸς, ἀπάντων ἀνθρώπων κολάκων ὀλεθριώτατος ὤν;
Give me leave to know onely what Ariſtotle did, what large boones he aſked me,	Sine me tantùm Ariſtotelis facta cognoſcere, quanta petiit à me,	Ἐμὲ μόνον ἔασον τὰ Ἀριστοτέλους εἰδέναι, ὅσα μὲν ᾔτησε παρ' ἐμοῦ,

what he had by letters,	quanta per literas mandaret,	οἷα δὲ ἐπέστειλεν,
how he abused my ambition	quomodo abutebatur meâ ambibitione	ὡς δὲ κατεχρῆτο τῇ φιλοτιμίᾳ μου
about learning,	circa eruditionem,	περὶ παιδείαν,
flattering and commending me	adulans & laudans	θωπεύων καὶ ἐπαινῶν
now for my feature,	nunc quidem ob pulchritudinem,	ἄρτι μὲν εἰς τὸ κάλλος,
saying, that this was a part of beatitude:	dicens, quod hoc esset pars beatitudinis:	ὡς καὶ τοῦτο μέρος ὂν τἀγαθοῦ·
then for my exploits	nunc autem ob actiones,	ἄρτι δ' εἰς τὰς πράξεις,
and my treasures:	& divitias:	καὶ τὴν πλοῦτον·
for this he thought was a blessing,	hoc enim beatum putabat esse,	καὶ γὰρ αὖ καὶ τοῦτ' ἀγαθὸν ἡγεῖτ' εἶναι,
that he might not blush ô Diogenes,	ut non verecundaretur, ô Diogenes,	ὡς μὴ αἰσχύνοιτο ὦ Διόγενες,
like a Cheater and Jugler	præstiagiator & vafer,	γόης ἄνθρωπος καὶ τεχνίτης, λαμβανων.
When he took them.	accipiens.	
But this fruit I had from his wisdom,	Cæterũ hunc fructum percepi ex ejus sapentia,	Πλὴν ἀλλὰ τοῦτό γε ἀπολέλαυκα αὐτοῦ τῆς σοφίας,
to lament the losse of those excellent things	tristari tanquam propter magna bona	λυπεῖσθαι ὡς ἐπὶ μεγίστοις ἀγαθοῖς
which you repeated but even now.	quæ numerasti paulò anté.	ἃ κατηριθμήσω μικρῷ γε ἔμπροσθεν.
Diog.	*Diog.*	Διογ.
But doe you know what to doe?	Sed nosti quid facies?	Ἀλλὰ οἶσθα ὃ δράσεις;
I will teach you a cure for your sorrow.	remedium tibi doloris subjiciam,	ἄκος γὰρ σῆς τῆς λύπης ὑποθήσομαι,

Because

Because here grows no Hellebore,	Siquidem hîc Helleborus non nascitur,	Ἐπεὶ ἐνταῦθά γε ἑλλέβορος ϑ᾽ ὑ φύεται,
drink the water of Lethe,	tu Lethes aquam bibe,	σὺ δ᾽ καὶν τὸ Λήθης ὕδωρ πίε,
taking it in with an open mouth,	hiante ore attrahens,	χανδὸν ἐπισπασάμενο,
and drink again,	& rursus bibe,	κ᾽ αὖθις πίε,
and often:	& sæpius:	κ᾽ πολλάκις·
So shalt thou leave off	Sic cessabis	Οὕτω γὰρ ἂν παύσῃ
to mourn for these blessings of Aristotle.	contristari propter Aristotelis bona:	ὀδυρόμενος τοῖς Ἀριστοτέλους ἀγαθοῖς ἀνιάμενο.
But I see Clitus and Callisthenes,	Cæterùm Clitum illum video & Callisthenem,	Καὶ γὰρ κ᾽ Κλεῖτον ἐκεῖνον ὁρῶ κ᾽ Καλλισθένη,
and many other rushing in upon thee,	& multos alios in te irruentes,	κ᾽ ἄλλους πολλοὺς ὀδὸν σὲ ὁρμῶντας,
to teare thee in pieces,	ut te discerpant,	ὡς διασπάσοντό σε
and punish thee	& pœnas repetant à te	κ᾽ ἀμύναντό σε
for those things thou hast done to them.	ob ea quæ fecisti illis.	ὧν ἔδρασας αὐτοῖς.
Therefore sneak this other way,	Itaque alterâ tu hac viâ vade,	Ὥστε τῶν ἑτέρᾳ σὺ ταύτῃ βάδιζε,
and drink often, as I told thee.	& bibe sæpius, ut dixi.	κ᾽ πῖνε πολλάκις, ὡς ἔφην.

Yeno-

Zenophantes, Ζηνοφάντης, *Callidemides*, Καλλιδημίδης.

Zeno.

But oh Callidemides! *how came you dead?*

Truly I a Parasite to Dinias, *was choaked with eating too much,*

you know it well, for you were present at my death.

Cal.

I was there Zenophantes: *but mine was an unexpected accident.*

You were acquainted with old Pteodorus.

Zen.

The rich man that had no children, with whom I observed, you did very much converse?

Zeno.

Tu verò Callidemides, quomodo mortuus es?

Ego quidem parasitus Diniæ, plus justo cùm manducassem, suffocatus sum, ut nosti, aderas enim morienti mihi.

Cal.

Aderam ô Zenophantes: porro mihi quid inopinatum accidit.

Nosti & tu Ptœodorum senem.

Zen.

Illum sine liberis divitem, quo te plurimùm videbam conversantem?

Ζευ.

Σὺ δὴ Καλλιδημίδη, πῶς ἀπέθανες;

Ἐγὼ μὲν γὰρ παράσιτος ὢν Δεινίου, πλέον τοῦ ἐκαιροῦ ἐμφαγὼν ἀπεπνίγην,

οἶσθα, παρῆς γὰρ ἀποθνήσκοντί μοι.

Καλ.

Παρῆν ὦ Ζηνόφαντες.

τὸ δ' ἐμὸν παράδοξόν τι ἐγένετο.

Οἶσθα δὲ σὺ Πτοιόδωρον τὸν γέροντα.

Ζευ.

Τὸν ἄτεκνον τὸν πλούσιον, ᾧ σε τὰ πολλὰ ἥδεως συνόντα;

Cal.	Cal.	Καλ.
That very man I did alwayes court,	Illum ipsum semper colebam,	Ἐκεῖνον αὐτὸν ἀεὶ ἐθεράπευον,
promising my self,	promittens,	ὑπισχνούμενος,
that he would dye for my advantage.	ipsum meo bono moriturum.	ἐπ' ἐμοὶ τεθνήξεσθαι.
But when it hapned not, after a long expectation,	Sed cùm ea res in longum proferretur,	Ἐπεὶ δὲ τὸ πρᾶγμα ἐς μήκιστον ἐγένετο,
having out-liv'd old Tithonus,	& plusquam Tithonus senex vireret,	καὶ ὑπὲρ τὸν Τιθωνὸν ὁ γέρων ἔζη,
I found a compendious way to the inheritance:	compendiosam aliquam viam ad hæreditatem inveni:	ἐπίτομόν τινα ὁδὸν ἐπὶ τὸν κλῆρον ἐξεῦρον·
for having bought a poison,	siquidem cùm emissem venenum;	πριάμενος γὰρ φάρμακον,
I perswaded his Cup-bearer,	pocillatori persuaseram,	ἀνέπεισα τὸν οἰνοχόον,
as soon as Pteodorus *should call for drink,*	statim ac Ptœodorus posceret bibere,	ἐπειδὰν τάχιστα ὁ Πτοιόδωρος αἰτήσῃ πιεῖν,
and he drank stoutly;	bibit autem abundè;	πίνει δ' ἐπιεικῶς,
when he poured wine into his cup,	ubi meracum infudisset in calicem,	ζωρότερον ἐμβαλόντα εἰς κύλικα,
to have the poyson ready,	paratũ habere venenum,	ἕτοιμον ἔχειν αὐτὸ,
and give it him:	& tradere illi:	καὶ ἀποδοῦναι αὐτῷ.
and if he would doe this,	si autem hoc faceret,	εἰ δὲ τοῦτο ποιήσει,
I swore to make him a Free-man.	liberum juravi me dimissurum eum.	ἐλεύθερον ἐπωμοσάμην ἀφήσειν αὐτόν.

Zen.

Zen.	Zen.	Ζηο.
And what was the event?	Quid igitur accidit?	Τὶ οὖν ἐγένετο;
for you tell me a strange story.	valde enim aliquid inexpectatum dicturus videris.	πάνυ γάρ τι παράδοξον ἐρεῖν ἔοικας.
Cal.	*Cal.*	Καλ.
When we came from bathing,	Ubi loti venissemus,	Ἐπεὶ τοίνυν λουσάμενοι ἥκομεν,
the young man had two cups ready,	duos jam adolescens calices paratos habens,	δύο ἤδη ὁ μειρακίσκος κύλικας ἑτοίμους ἔχων,
one for Pteodorus *with poyson,*	hunc quidē Ptœodoro habentem venenum,	τὴν μὲν τῷ Πτοιοδώρῳ τὴν ἔχουσαν τὸ φάρμακον,
and the other for me,	illum autem alterum mihi,	τὴν δὲ ἑτέραν ἐμοὶ,
by what mistake I know not,	deceptus nescio quo pacto,	σφαλεὶς οὐκ οἶδ' ὅπως,
he gives me the poyson,	mihi porrigit venenum,	ἐμοὶ μὲν τὸ φάρμακον ἐπέδωκεν,
but to Pteodorus *that without poison.*	Ptœodoro verò veneno carentem tradidit.	Πτοιοδώρῳ δὲ τὸ ἀφάρμακτον.
Then he drinks,	Tum ille quidem bibit,	Εἶτα ὁ μὲν ἔπινεν,
but I presently fell down dead,	ego autem statim extensè jacebam,	ἐγὼ δὲ αὐτίκα μάλα ἐκτάδην ἐκείμην,
in stead of him.	suppositius pro illo morrtuus.	ὑποβολιμαῖος ἀντὶ ἐκείνου νεκρός.
Why doe you laugh at this Zenophantes?	Quid hoc rides ô Zenophantes?	Τί τοῦτο γελᾷς ὦ Ζηνόφαντες;
Certainly you ought not to jeer your friend.	Certè non oportebat viro amico illudere.	Καὶ μὲν οὐκ ἔδει γε ἑταίρῳ ἀνδρὶ ἐπιγελᾷν.

Zen.	*Zen.*	Ζην.
You have suffered quaintly oh Callidemides.	Lepida quidem ô Callidemides, passus es.	Ἀστεῖα γὰρ ὦ Καλλιδημίδη, πέπονθας
But what said the old man to this?	senex autem quid ad hæc?	ὁ γέρων δὲ, τί πρὸς ταῦτα;
Cal.	*Cal.*	Καλ.
At first he was somewhat troubled	Primùm quidem nonnihil turbatus erat	Πρῶτον μὲν ὑπεταράχθη
at the unexpected accident,	ad subitum eventum,	πρὸς τὸ αἰφνίδιον,
but afterwards understanding (as I suppose) the matter,	deinde, intelligens, (puto) quod factum erat,	εἶτα συνεὶς (οἶμαι) τὸ γεγενημένον,
he laughed,	ridebat,	ἐγέλα
and the Cup-bearer at what he had done.	& ipse ea quæ pocillator fecerat.	καὶ αὐτὸς οἷάγε ὁ οἰνοχόος εἴργασται.
Zen.	*Zen.*	Ζην.
Surely you need not have put your selfe upon such a straight:	Enimvero neque te ad illud compendium oportebat divertere:	Πλὴν, ἀλλ' οὐδέ σε τὴν ἐπίτομον ἐχρῆν τραπέσθαι.
he would have come to you by the common roade more safely,	venisset tibi per viam regiam securiùs,	ἧκε γὰρ ἄν σοι διὰ τῆς λεωφόρου ἀσφαλέστερον,
though he had not come so fast.	licèt paulo tardior fuisset.	εἰ καὶ ὀλίγῳ βραδύτερος ἦν.

Ajax.

Ajax, Αἴας. Agamemnon, Ἀγαμέμνων.

Aga.

IF you like a mad fellow have kill'd your self Ajax,
and teare us all to pieces,
why doe you raile upon Ulysses?
And would not a little before look upon him,
when he came hither to consult the Oracle,
nor would vouchsafe to speak to him,
your old fellow-soldier and friend,
but in a proud posture passed by him.

Ajax.

It was but just, O Agamemnon,
for he was the cause of my madnesse,
the onely man that did contend with me for the armor.

Aga.

SI tu insaniens ô Ajax teipsum occidisti,
& nos membratim concidisti,
quid tu accusas Ulyssem?
& paulò ante neq; aspicere eum voluisti,
cùm venisset huc consulturus Oraculum,
neque alloqui dignatus es,
virum commilitonem & amicum,
sed superbè grandi incedens gressu præteriisti.

Ajax.

Jure ô Agamemnon,
ille enim mihi furoris extitit auctor,
solus mecum judicio contendens pro armis.

X 3

Aga.

Ἐι σὺ μανεὶς ὦ Αἶαν σεαυτὸν ἐφόνευσας,
καὶ ἐμέλησας ἅπαντας ἡμᾶς,
τί ἀιτιᾷ τὸν Ὀδυσσέα;
καὶ πρόσθεν ὅτε πρόσβλεψας αὐτὸν,
ὁπότε ἦλθε μαντευσόμενος,
ὅτε προσειπεῖν ἠξίωσας,
ἄνδρα συστρατιώτην, καὶ ἑταῖρον,
ἀλλ' ὑπερηφανικῶς μεγάλα βαίνων παρῆλθες.

Aias.

Εἰκότως ὦ Ἀγάμεμνον,
αὐτὸς γάρ μοι τῆς μανίας αἴτιος κατέστη,
μόνος αὐτοξελασθεὶς ὅπλοις.

Aga.

Agam.	*Aga.*	Αγα.
Would you have a victory without an enemy,	Velles autem superare absque adversario,	Ἠξίους δὴ ἀναντα-γώνιστος κρατεῖν πάντων,
and without any dust?	& absq; pulvere?	καὶ ἀκονιτί;
Ajax.	*Ajax.*	Αιας.
Yes, in that matter,	Certè, quoad talia,	Ναὶ, τάγε τοιαῦτα,
for that armour was my owne,	propria enim mihi erat armatura,	οἰκεία γάρ μοι ἦν ἡ πανοπλία,
being my cousin germans;	consobrini cùm esset;	ἀνεψιοῦ γε οὖσα,
and you that were much before him,	& vos alii longè præstantiores,	καὶ ὑμεῖς οἱ ἄλλοι πολὺ ἀμείνους ὄντες,
declin'd the contention.	detrectastis certamen.	ἀπείπασθε τὴν ἀγῶνα.
But this son of Laertes,	Hic autem Laertæ filius,	Ὁ δὲ Λαέρτου,
whom I often rescued,	quem ego sæpius servavi,	ὃν ἐγὼ πολλάκις ἔσωσα,
endangered to be cut in pieces by the Trojans,	periclitantem concidi à Trojanis,	κινδυνεύοντα κατακεκόφθαι ὑπὸ τῶν Φρυγῶν,
would presume to excell me,	præstantior me esse voluit,	ἀμείνων ἠξίου εἶναι,
and pretend his more just title to the armes.	ut qui dignior armis potiretur.	καὶ ἐπιτηδειότερος ἔχειν τὰ ὅπλα.
Ag.	*Aga.*	Αγα.
Lay the blame then, oh noble Sir, upon Thetis,	Accusa igitur ô generose Thetin,	Αἰτιῶ τοιγαροῦν ὦ γενναῖε τὴν Θέτιν,
who, when she should have given the succession of the armour to thee,	quæ, cùm deberet successionem armorum tibi tradere,	ἣ δέον σοι τὴν κληρονομίαν τῶν ὅπλων καραδιδόναι,

as being his kinſman,	utpote cognato,	συγγενῆ γε ὄντι,
but bringing them, ſhe laid them down in the middle.	ſed afferens in medium depoſuit illa.	φέρουσα εἰς τὸ κοινὸν καθέθηλο ἀυτά.
Aja.	*Ajax.*	Αιας.
No, I onely accuſe Ulyſſes,	Haud quaquam, ſed Ulyſſem,	Οὐκ, ἀλλὰ τὸν Ὀδυσσέα,
that durſt oppoſe me alone.	qui mihi ſolus oppoſuerit.	ὃς ἀντεποιήθη μόνος.
Agam.	*Aga.*	Αγα.
It is to be excuſed Ajax,	Venia danda eſt ô Ajax,	Συγγνώμη, ὦ Αἶαν,
if being a man,	ſi homo cùm eſſet,	εἰ ἄνθρωπος ὤν,
he be ambitious of honour,	gloriam appetit,	ὠρέχθη δόξης,
the moſt excellent thing,	rem dulciſſimam,	ἥδιστα πράγματος,
for which every one of us	pro quâ & noſtrũ unuſquiſque	ὑπὲρ ἧς ἡμῶν ἕκαστος
would engage any danger;	periculum adire ſuſtinet,	κινδυνεύειν ὑπομένει.
the rather, when he overcame you (afterwards)	quandoquidem & te vicit,	ἐπεὶ καὶ σοῦ κράτησέ σου,
and that by the judgment of the Trojans.	idque apud Trojanos judices.	καὶ ταῦτα, παρὰ Τρωσὶ δικασταῖς.
Ajax.	*Ajax.*	Αιας.
I know who ſhe was that condemned me;	Novi eam quæ me condemnavit;	οἶδα ἐγὼ ἥτις μὲ καταδίκασεν.
but it is ſin to ſpeak ill of the Deities.	ſed nefas eſt dicere aliquid de diis.	ἀλλ' οὐ θέμις λέγειν τι κακὸν περὶ θεῶν.
Therefore oh Agamemnon,	Igitur ô Agamemnon,	Τὸν γοῦν, ὦ Ἀγάμεμνον,

I can doe no other then hate Ulysses,	Ulyssem non odisse non possum,	Ὀδυσσέα μὲν γὰρ μισεῖν οὐκ ἂν δυναίμην,
though Minerva her selfe should countermand me.	non si ipsa Minerva mihi hoc imperet.	εἰ καὶ αὐτή μοι Ἀθηνᾶ ταῦτα ἐπιτάττοι.

Menippus, Μένιππος. Chiron, Χείρων.

Men.	*Men.*	Μεν.
I Have heard ô Chiron,	EQuidem audivi Chiron,	Ἤκουσα ὦ Χείρων,
that when you were a God,	quum deus esses,	ὡς θεὸς ὤν,
you desired to dye.	appetiveris mori.	ὀπεθυμήσειας ἀποθανεῖν.
Chi.	*Chi.*	Χει.
You have heard a truth ô Menippus,	Vera audivisti ô Menippe,	Ἀληθῆ ταῦτ' ἤκουσας ὦ Μένιππε,
and I am dead as thou seest,	& mortuus sum ut vides,	καὶ τέθνηκα, ὡς ὁρᾷς,
when I might have been immortall.	cùm mihi liceret immortalem esse.	ἀθάνατος εἶναι δυνάμενος.
Men.	*Men.*	Μεν.
What desire of death possest you, a thing generally displeasing to all?	Quænam mortis cupido tenebat te, rei vulgo inamabilis?	Τίς δέ σε ἔρως τοῦ θανάτου ἔσχεν, ἀπεχθέσιν τοῖς πολλοῖς χρήμασιν;
Chi.	*Chi.*	Χει.
I will tell thee, seeing thou art a wise man.	Dicam tibi non imprudenti.	Ἐρῶ πρὸς σὲ οὐκ ἀσυνέτου ὄντα.
I was no longer delighted with immortality.	Non erat mihi amplius jucundū immortalitate frui.	Οὐκ ἦν ἔτι ἡδὺ ἀπολαύειν τῆς ἀθανασίας. Men.

Men.

Was it not pleasant to live and behold the light?

Chi.

Not, O Menippus:

for I call that pleasant,

which hath variety and not a simple thing.

But when I was alwayes living,

and enjoying the same sun, light, and food,

and the same hours return,

and what other things are made,

every one in his order,

as it were chained

one upon another,

I was surfeited.

For true pleasure consists not

in the constancy of a thing,

but altogether in the change, or variety.

Men.

Non suave erat viventem, lucem tueri?

Chir.

Nequaquam ô Menippe:

nam jucundum, ego esse arbitror

varium quoddam, & non simplex.

Ego autem semper cùm viverem,

& iisdem fruerer sole, luce, cibo,

eædem horæ recurrerent,

& quæ fiunt omnia,

ordine unumquodque,

tanquam subsequentia,

alterum aliud,

satietas me cepit eorum.

Voluptas enim non est

in perpetuitate rei,

sed in pertnutatione omnino.

Μέν.

Οὐχ ἡδὺ ἦν ζῶντα ἐφῶν τὸ φῶς;

Χει.

Οὐκ ὦ Μένιππε.

τὸ γὰρ ἡδὺ ἡγοῦμαι εἶναι ἔγωγε

ποικίλον τί καὶ οὐκ ἁπλοῦν.

Ἐγὼ δὲ ζῶν ἀεὶ,

καὶ ὁπλαύων τοῦ ἐμοίου, ἡλίου, φωτὸς τροφῆς,

αἱ ὧραι αὗται,

καὶ τὰ γιγνόμενα ἅπαντα,

ἑξῆς ἕκαστον,

ὥσπερ ἀκολουθοῦντα,

θάτερον θατέρῳ,

ἐνεπλήσθην γοῦν αὐτῶν.

Οὐ γὰρ τὸ τερπνόν ἐστιν

ἐν τῷ αὐτῷ ἀεὶ,

ἀλλὰ καὶ ἐν τῷ μεθάρχειν ὅλως.

Men.	*Men.*	Νεν.
You say well Chiron:	Benè dicis Chiron:	Ἐν λέγεις ὦ Χείρων·
but how do you like these things below,	verùm quo animo fers hæc quæ apud inferos,	τὰ ὀν ᾅδυ πῶς φέρεις,
since you chose to come higher?	posteaquam huc potiora eligens contulisti?	ἀφ' οὗ προελόμενος αὐτὰ ἥκεις;
Chir.	*Chir.*	Χει.
Not amisse Menippus:	Non injucundè Menippe:	οὐκ ἀηδῶς ὦ Μένιππε.
for the equality is generall,	æqualitas enim valde popularis est,	ἡ γὰρ ἰσοτιμία πάνυ δημοτικὸν,
and there is no difference	& res nihil habet discriminis,	καὶ τὸ πρᾶγμα οὐδὲν ἔχει τὸ διάφορον,
to be in your light, or in the dark.	in luce esse an in tenebris.	ἐν φωτὶ εἶναι, ἢ ἐν σκότῳ,
Beside We are sensible of no hunger nor thirst,	Cæterùm neque esurire oportet, neque sitire,	ἄλλως τ' οὐδὲ πεινῆν δεῖ, οὐδὲ διψῆν,
as above,	ut suprà,	ὥσπερ ἄνω,
but we are not wanting all those things.	sed non egentes horum omnium sumus.	ἀλλ' ἀνεπιδεῖς τούτων ἁπάντων ἐσμέν.
Men.	*Men.*	Μεν.
Take heed Chiron *you contradict not your selfe,*	Vide ô Chiron ne incurras in teipsum,	Ὅρα ὦ Χείρων μὴ περιπίπτῃς σεαυτῷ,
and that your tongue falter not in the same thing.	& in idem tibi oratio recidat.	καὶ ἐς τὸ αὐτό σοι ὁ λόγος περιστῇ.
Chir.	*Chir.*	Χει.
Why doe you say this?	Quomodo hoc dicis?	Πῶς τοῦτο φῄς;

Men.

Men.

Becauſe if the likeneſſe of things, which are in our life,
and the ſame things bred a ſatiety,
ſince here all things are alike,

the ſame diſlike will be upon you,
and there will be a neceſſity to ſeek out ſome change,
and from hence to eſcape into another life,
which I thinke is impoſſible.

Chir.

What ſhall one doe then Menippus?

Men.

It is my opinion,
and men doe ſay,
he that is a wiſe man will acquieſce,
content himſelf with his preſent condition,
and thinke nothing inſupportable.

Men.

Quoniam ſi ſimilitudo eorum ſemper quæ in vita erant,
& quod idem tibi faſtidio fuit,
& cùm hic itidem ſimilia ſint omnia,

ſatietas ſimiliter tibi fuerit,
& oportebit quærere aliquam mutationem,
& hinc in aliam vitam,

quod puto impoſſibile.

Chir.

Quid igitur faciat quis ô Menippe?

Men.

Quod puto,
& homines dicunt,
ſapientem acquieſcere,

& contentum eſſe præſentibus,

& nihil eorum intolerabile arbitrari.

Μεν.

Ὅτι εἰ τὴν ἐν τῷ βίῳ τὸ ὅμοιον ἀεὶ,

καὶ ταυτὸν ἐγένετό σοι περσκοῆς,
καὶ ἐνταῦθα ὅμοια ὄντα,

περσκοῆ ὁμοίως ἂν γένοιτο,
καὶ δεήσει μεταβολήν γε ζητεῖν τινα,

καὶ ἐντεῦθεν ἐς ἄλλον βίον,

ὅπερ οἶμαι ἀδύνατον.

Χει.

Τί οὖν ἂν πάθοι τις ὦ Μένιππε;

Μεν.

Ὅπερ οἶμαι,
καὶ φασὶ,
συνετὸν ὄντα ἀρέσκεδζ,

καὶ ἀγαπᾶν τοῖς παροῦσι,

καὶ μηδὲν αὐτῶν ἀφόρητον οἴεδζ.

Charon. Mortui.	Mercurius. Menippus.	Charmoleus. Lampichus.
Damasias. Crato.	Philosophus. Rhetor.	
Χάρων. Νεκροὶ.	Ἑρμῆς. Μένιππος.	Χαρμόλεως. Λάμπιχος.
Δαμασίας. Κράτων.	Φιλόσοφος. Ῥήτωρ.	

Char.	*Char.*	Χαρ.
HEar in what condition your affaires stand,	AUdite quomodo se res habeant vestræ,	Ἀκούσατε ὡς ἔχει ὑμῖν τὰ πράγματα,
we have but a small boat,	parva nobis navicula est,	μικρὸν μὲν ὑμῖν τὸ σκαφίδιον,
as you see,	ut videtis,	ὡς ὁρᾶτε,
and that rotten,	& putris,	καὶ ὑπόσαθρόν ἐστι,
and very leaky,	& quæ multis in locis effluit,	καὶ διαῤῥεῖ τὰ πολλά,
and if it be inclined on any side,	& si in altera parte inclinetur,	καὶ ἢν τραπῇ ἐπὶ θάτερα,
it will be overturned.	subvertetur.	οἰχήσεται περιτραπέν.
And you throng many together,	Vos autem multi simul venitis,	Ὑμεῖς δὲ τοσοῦτοι ἅμα ἥκετε,
every one bringing many things with him;	multa inferentes unusquisque;	πολλὰ ἐπιφερόμενοι ἕκαστος,
and if you come aboard on this fashion,	si igitur cùm his conscendatis,	ἢν οὖν μετὰ τούτων ἐμβῆτε,
I feare you will af-	vereor ne postea	δέδια μὴ ὕστερον

terward

terward repent it,	pœniteat vos,	μετανοήσετε,
especially as many as cannot swim.	& maximè quotquot non novistis natare.	καὶ μάλιστα ὁπόσοι νεῖν οὐκ ἐπίστασθε.
Mor.	*Mor.*	Νεκ.
What shall we doe then to have a safe passage?	Quid igitur facto opus est, ut tutò navigemus?	Πῶς οὖν ποιήσαντες εὐπλοήσομεν;
Char.	*Char.*	Χαρ.
Why, i'le tell you,	Ego vobis dicam,	Ἐγὼ ὑμῖν φράσω,
you must all come abord naked,	nudos conscendere oportet,	γυμνοὺς ἐπιβαίνειν χρὴ,
leaving all your superfluous things ashore,	superflua hæc omnia in littore relinquentes,	τὰ περιττὰ ταῦτα πάντα ἐπὶ τῆς ἠϊόνος καταλιπόντας.
the boat will hardly receive you then.	vix enim etiam sic capiat vos navigium.	μόλις γὰρ ἂν καὶ οὕτω δέξαιτο ὑμᾶς τὸ πορθμεῖον.
And therefore it shall be your care Mercury,	Tibi igitur ô Mercuri curæ erit,	Σοὶ δὴ ὦ Ἑρμῆ μελήσει,
to take none of them at present,	deinceps neminem recipere eorum,	τὸ ἀπὸ τούτου μηδένα παραδέχεσθαι αὐτῶν,
that shall not be naked,	qui non nudus erit,	ὃς ἂν μὴ ψιλὸς ᾖ,
and hath not cast away his furniture,	& supellectilem abjecerit,	καὶ τὰ ἔπιπλα ἀποβαλὼν,
as I told them.	ut dixi.	ὥσπερ ἔφην.
Therefore standing neer,	Prope autem navigii scalam stans,	Παρὰ δὴ τὴν ἀποβάθραν ἑστὼς,
take notice of them,	recognosce ipsos,	διαγίνωσκε αὐτοὺς,
and take them in,	& assume,	καὶ ἀναλάμβανε,
but compel them all to strip.	nudos ascendere cogens.	γυμνοὺς ἐπιβαίνειν ἀναγκάζων.

Merc.
... ſay well,
... will doe ſo.
Who is the firſt ?

Men.
I am Menippus.
But behold Mercury,
my wallet and my ſtaffe
are thrown into the lake,
and I took a good care to bring no cloak.

Merc.
Get up O Menippus,
moſt excellent man,
and take the firſt ſeat,
next your Pilot higheſt,
that you may overſee all.
But that handſome man, what is he ?

Char.
Charmoleus of Megara the lovely,
Whoſe kiſſe was bought for 2000 talents.

Merc.
Put off that beauty,

Merc.
Benè dicis,
atq; ſic faciemus.
Primus ille quis eſt ?

Men.
Menippus ego.
Sed ecce *Mercuri,*
pera mea & baculus
in paludem projecta ſunt,
pallium autem neque attuli, benefaciens.

Merc.
Conſcende ô Menippe,
vir optime,
& primum locum habe,
prope gubernatorem in ſummo,
ut omnes intueri poſſis.
Pulcher autem ille, quis eſt ?

Char.
Charmoleus Megaricus amabilis,
cujus oſculum duobus talentis emptum erat.

Merc.
Exue igitur iſtam pulchritudinem,

Ερμ.
Εὖ λέγεις,
καὶ ὕτω ποιήσομεν.
Οὑτοσὶ τίς ὁ πρῶτος ὢν ;

Μερ.
Μένιππος ἔγωγε.
Ἀλλὰ ἰδὲ ὦ Ἑρμῆ,
ἡ πήρα μου καὶ βάκτρον
εἰς τὴν λίμνην ἐκπεπτώκασιν,
ἡ τρίβωνα δὲ οὐκ ἐκόμισα, εὖ ποιῶν.

Ερμ.
Ἔμβαινε ὦ Μένιππε,
ἀνδρῶν ἄριστε,
καὶ τὴν πρεσβείαν ἔχε,
παρὰ τὸν κυβερνήτην ἐφ' ὑψηλοῦ,
ὡς ἐπισκοπῇς ἅπαντας.
Ὁ καλὸς δὲ οὗτος τίς ὢν ;

Καρ.
Χαρμόλεως ὁ Μεγαρεικὸς ἐπέρως,
οὗ τὸ φίλημα δισχιλίων ἦν.

Ερμ.
Ἀπόθυ δὴ τοιγαροῦν τὸ κάλλος, and

and your lips together with thoſe kiſſes,
and that long haire,
and that roſineſſe upon your cheeks,
and all your ſmooth skin.
It is well,
you are fit,
now enter.
But he with the purple robe
and a Crowne,
that looks ſo big,
what are you?

Lamp.

I am Lampichus Prince of the Geloans.

Mer.

Why doe you come hither,
having ſo many things upon you, Lampichus?

Lamp.

Does it become a Tyrant, Mercury,
to come naked?

& labia cum ipſis oſculis,
& comam illam promiſſam,
& illam in genis rubedinem,
adeoque totam cutem.
Bene habet,
expeditus es,
jam ingredere.
Ille autem purpuream veſtem indutus
& diademate redimitus,
truculentus ille,
quiſnam es?

Lamp.

Lampichus Geloorum tyrannus.

Mer.

Quorſum veniſti huc,
tam multa habens Lampiche?

Lamp.

Tyrannum oportebat ô Mercuri,
nudum venire?

καὶ τὰ χείλη αὐτοῦ φιλήμασι,
καὶ τὴν κόμην ἣ βαθεῖαν,
καὶ τὸ ἐπὶ τῆς παρειᾶς ἐρύθημα,
καὶ τὸ δέρμα ὅλον.
Καλῶς ἔχει,
ἕτοιμος εἶ,
ἐπίβαινε ἤδη.
Ὁ δὲ πορφυρίδα ἔχων
καὶ διάδημα,
ὁ βλοσυρὸς,
τίς ὢν τυγχάνεις;

Λαμ.

Λάμπιχος Γελῴων τύραννος.

Ερμ.

Τί ἦν πάρει,
τοσαῦτα ἔχων ὦ Λάμπιχε;

Λαμ.

Τί ἦν ἐχρῆν ὦ Ἑρμῆ τύραννον ἄνδρα
γυμνὸν ἥκειν;

Mer.

Merc.	*Mer.*	Ερμ.
Not a Tyrant,	Nequaquam Tyrannum,	Τύραννον μὲν οὐδαμῶς,
but a dead man without doubt,	mortuum autem certè,	νεκρὸν δὲ μάλα.
therefore away with these things.	itaq; depone hæc.	ὥστε ἀπόθου ταῦτα.
Lamp.	*Lamp.*	Λαμ.
Behold, my treasure is thrown away.	Ecce tibi divitiæ proiectæ sunt.	Ἰδόυ σοι ὁ πλοῦτος ἀπέῤῥιπται.
Mer.	*Merc.*	Ερμ.
And your pride too, O Lampichus,	Et superbiam projice ô Lampiche,	Καὶ τὸν τύφον ἀπόῤῥιψον, ὦ Λάμπιχε,
and your high looks:	& fastum :	καὶ τὴν ὑπεροψίαν.
they will overcharge the boat if they come in.	gravabunt navigium, si coincidant.	βαρήσει γὰρ τὸ πορθμεῖον, συνεμπεσόντα.
Lamp.	*Lamp.*	Λαμ.
But let me reserve my Crowne and my Robe.	Sed diadema permitte me habere & vestem.	Ἀλλὰ τὸ διάδημα ἔασόν με ἔχειν, καὶ τὴν ἐφεστρίδα.
Merc.	*Merc.*	Ερμ.
By no means, you must quit them too.	Nequaquam, sed & illa demitte.	Οὐδαμῶς, ἀλλὰ καὶ ταῦτα ἄφες.
Lam.	*Lamp.*	Λαμ.
Be it so, what else?	Ita fit, quid amplius?	Εἶεν, τί ἔτι;
You see I have parted with all.	omnia enim dimisi, ut vides.	πάντα γὰρ ἀφῆκα, ὡς ὁρᾷς.
Mer.	*Merc.*	Ερμ.
And your cruelty,	Et crudelitatem,	Καὶ τὴν ὠμότητα,
your madnesse,	& dementiam,	καὶ τὴν ἄνοιαν,
your disdaine,	& contumeliam,	καὶ τὴν ὕβριν,
and your anger,	& iram,	καὶ τὴν ὀργὴν,
they must all goe.	& hæc omnia mitte.	καὶ ταῦτα πάντα ἄφες.

Lamp.

Lam.
Behold, I am now naked.

Mer.
You may now aſcend,
But you thick and brawny Sir, what are you?

Dam.
I am Damaſius *the wraſtler.*

Merc.
You ſeem no leſſe.
I know you very well,
having ſeen you often in the wraſtling places.

Dam.
It is ſo, Mercury,
but now receive me naked

Merc.
Not naked oh my famous Sir,
entrenched with ſo much fleſh;
you muſt down with that too,
for you will ſink the boat,
if you put but in one foot,
but you muſt part with thoſe Girlands,

Lam.
Ecce tibi nudus ſum.

Merc.
Jam conſcendas,

Tu vero craſſus & carnoſus, quis es?

Dam.
Damaſias Athleta.

Merc.
Certè videris.
Novi te admodum,

in palæſtris ſæpe videns.

Dam.
Ita eſt ô Mercuri,
ſed recipe me nudum.

Merc.
Non nudum, ô optime,
tot carnibus vallatum;
quare exue illas,

etenim ſubmerges ſcapham,
alterum pedem imponens ſolum,
ſed & coronas has abjice,

Λαμ.
Ἰδοὺ σοι ψιλὸς ἄρα.

Ερμ.
Ἐμβαινε ἤδη.

σὺ δ' ὁ παχὺς πολύσαρκος τίς ἦ;

Δαμ.
Δαμασίας ὁ ἀθλητής.

Ερμ.
Ναὶ ἔοικας.
Οἶδα γάρ σε,

ἐν ταῖς παλαίστραις πολλάκις ἰδών.

Δαμ.
Ναὶ ὦ Ἑρμῆ,
ἀλλὰ παράδεξαί με γυμνὸν ὄντα.

Ερμ.
Οὐ γυμνὸν ὦ βέλτιστε,
τοσαύτας σάρκας περιβεβλημένον,
ὥστε ὑποδύθι αὐτάς,

ἐπεὶ καταδύσεις τὸ σκάφος,
τὸ ἕτερον πόδα ὑπερθεὶς μόνον,
ἀλλὰ καὶ τοὺς στεφάνους ἀπόρριψον,

and

and your Panegyricks.

Dam.

Now behold I am perfectly naked as you see,
and equall to the rest of the dead.

Mer.

So it is better to be light,
therefore get up.
And you Crato,
lay aside your riches,
and your effeminacie,
and your pleasure,
neither bring any of your Epitaphs,
nor the honour of your predecessors,
leave your pedegree,
and your glory,
and if at any time,
the City hath declared you their assertor,
and inscriptions upon your statues,
and built you any glorious monument,
discover it,
for these memorialls will overlade us.

& præconia.

Dam.

Ecce tibi nudus, ut vides verè sum,

& æqualis cæteris mortuis.

Mer.

Sic præstat levem esse,
itaque ascende.
Et tu Crato,
depone divitias,

& mollitiem insuper,
& voluptatem,
neque sepulchralia affer,
neque majorum dignitates,
relinque & genus,
& gloriam,
& si quando,
te civitas declaravit vindicem pro meritis scilicet,
& statuarum inscriptiones,
& magnum sepulchrum extruxerunt,
dicito,
gravabunt enim hæc si memorentur.

καὶ τὰ κηρύγματα.

Δαμ.

Ἰδού σοι γυμνὸς ὡς ὁρᾷς ἀληθῶς εἰμι,

καὶ ἰσοστάσιος τοῖς ἄλλοις νεκροῖς.

Ερμ.

Ὕτως ὅμοιον ἀβαρῆ εἶναι,
ὥστε ἔμβαινε.
καὶ σὺ δ' Κράτων,
τὸ πλοῦτον ἀπόθεμαι.
καὶ τὴν μαλακίαν προσάτι,
καὶ τὴν τρυφὴν,
μήτε τὰ ἐπάφια κόμιζε,
μήτε τὰ τῶν προγόνων ἀξιώματα,
καὶ ἄλιπε καὶ γένος,
καὶ τὴν δόξαν,
καὶ εἴ ποτέ,
σὲ ἡ πόλις ἀνεκήρυξεν εὐεργέτην δημόσιος,
καὶ τὰς τῶν ἀνδριάντων ἐπιγραφὰς,
μήδε ὅ-ι μέγαν τάφον σοὶ ἔχωσαν,

λέγε,
βαρύνει γὰρ καὶ ταῦτα μνημονευόμενα.

Crat.

Crat.
Though I be not very willing,
yet I will throw them away:
for what ſhall I doe?

Merc.
Strange!
you that are in armour,
what would you?
why doe you carry this trophy?

Crat.
Becauſe I am a Conquerour Mercury,
and have done gallant things,
and the City hath honoured me.

Merc.
Lay downe your trophy.
In the ſhades there is peace,
and no need of armes.
But that reverend man,
as I gueſſe by his habit,
that is ſo proud,
and looks ſo ſupercilionſly,

Crat.
Non volens quidem,
abjiciam tamen:
quid enim faciam?

Merc.
Papæ!
tu qui armatus es,
quid vis?
quare hoc trophæum fers?

Crat.
Quia vici ô Mercuri,
& res præclaras geſſi,
& civitas honoravit me.

Merc.
Dimitte in terrâ trophæum.
Apud inferos pax eſt,
& nihil armorum opus erit.
Venerabilis autem ille,
quantum ex habitu conjicio,
ſuperbiens,
& ſupercilia attollens,

Κρατ.
Οὐκ ἐκὼν μέν,
ἀποῤῥίψω δέ·
τί γὰρ ἂν ᾗ πάθοιμι;

Ερμ.
Βαβαί
σὺ ᾖ ὁ ἔνοπλος,
τί βάλει;
τί τὸ τροπαῖον τοῦτο φέρεις;

Κρατ.
Ὅτι ἐνίκησαν ὦ Ἑρμῆ,
καὶ ἠείσυσα,
καὶ ἡ πόλις ἐτίμησέ με.

Ερμ.
Ἄφες ἐν γῇ τὸ τρόπαιον.
Ἐν ἅδου γὰρ εἰρήνη,
καὶ ἐλὰν ὅπλων δεήσει.
Ὁ σεμνὸς ᾖ,
ἔτος ὑπ' γε τῆς σχήματος,
καὶ βρενθυόμενος,
καὶ τὰς ὀφρῦς ὑπερηχώς,

and

and ful of thoughts,
what is he?
he that has the long beard?
Men.
Tis some Philosopher Mercury,
Rather an impostor full of his cheats,
wherefore strip him too,
you will observe hid many ridiculous things
under his cloak.
Merc.
Put off your Cloak first,
and afterwards the rest.
Oh Jupiter!
What a luggage of pride he carries?
what ignorance, contention,
vain-glory, & hard questions,
sharp discourses,
perplext sentences,
much unprofitable paines,
wt a few extravagancies, & toyes,

qui in curis est,
quis est?
qui promissã barbam habet?
Men.
Philosophus aliquis ô Mercuri,
Impostor potiùs, præstigiarũ plenus,
quare & hunc exue,
videbis enim multa ridicula occultata
sub pallio.
Merc.
Depone tu habitũ primò,
deinde & hæc omnia.
O Jupiter!
quantam superbiam circumfert?
quantã ignorantiã, & contentionem,
inanem gloriam, & interrogationes difficiles,
sermones spinosos,
sententias perplexas,
inutilem laborem valde multum,
& deliria non pauca & nugas,

ὁ ὅτι ἦν φρονίδων,
τίς ὅστιν;
ὁ δὲ βαθὺ πώγωνα καθειμένος;
Μερ.
Φιλόσοφός τις ὦ Ἑρμῆ,
Μᾶλλον δὲ γόης, καὶ τερατείας μεστός,
ὥστε ἀπόδυσον καὶ τοῦτον,
ὄψει γὰρ πολλὰ καὶ γελοῖα κρυπτόμενα
ὑπὸ τῷ ἱματίῳ.
Ερμ.
Καλάβυε σὺ τὸ χλαμύδιον πρῶτον,
εἶτα καὶ τὰ λοιπὰ πάντα.
Ω Ζεῦ,
ὅσων τινὰ ἀλαζονείαν κομίζει;
ὅσων δὲ ἀμαθίαν, καὶ ἔριν,
καὶ κενοδοξίαν, καὶ ἐρωτήσεις ἀπόρους,
καὶ λόγους ἀκανθώδεις,
καὶ ἐννοίας πολυπλόκους,
καὶ ματαιοπονίαν μάλα πολλὴν,
καὶ ληρεῖν οὐκ ὀλίγον, καὶ φλυαρεῖν,

and

and disputes about nothing:

& de rebus nihili disputationes!

καὶ μικρολογίας;

By Jove he hath both gold and pleasure,

Per Jovem [secum fert] & aurum, & voluptatem,

Νὴ Δία καὶ χρυσίον γε τουτὶ, καὶ ἡδυπάθειαν,

and impudence, and anger,

& impudentiam & iram,

καὶ ἀναιδυντίαν, καὶ ὀργὴν.

and delicias, and softnesse:

& delicias & mollitiem:

καὶ τρυφὴν, καὶ μαλακίαν.

for they stand discovered to me,

non enim me latuerunt,

οὐ λέληθε γάρ με,

though you obscure them never so much.

licet multùm occultes illa.

εἰ καὶ μάλα περικρύπτεις αὐτά.

Discharge your lying,

Depone mendacium,

καὶ τὸ ψεῦδος ἀπόθου,

and your arrogance,

& arrogantiam,

καὶ τὸ τῦφον,

and to think your self better than others,

& putare te esse aliis meliorem,

καὶ τὸ οἴεσθαι ἀμείνων εἶναι σὺ ἄλλων,

for if you bring all these into a boat,

quòd si rebus his omnibus ingrediaris,

ὡς εἰ γε πάντα ταῦτα ἔχων ἐμβαίνοις,

what vessell with five oars in a seat will receive you?

quænam quinqueremis te capiat?

ποία πεντηκόντορος δέξαιτ' ἂν σε;

Phil.

Phil.

Φιλ.

Therefore I resigne them all,

Depono igitur omnia,

Ἀποτίθεμαι τοίνυν ἅπαντα,

because it is your command.

quia sic jubes.

ἐπειπερ οὕτω κελεύεις.

Men.

Men.

Μεν.

But let him quit his beard Mercury,

Sed hanc barbã deponat, ô Mercuri,

Ἀλλὰ τὸν τράγον τοῦτον ἀποθέσθω ὦ Ἑρμῆ,

it being heavy and

gravem & hirsu-

βαρύ τε ὄντα, καὶ

bristled,

bristled, as you see, the heires weigh three pound at least.	tam, ut vides, capilli sunt trium minarum minimum.	λάσιον ὡς ὁρᾷς, πέντε μνῶν τρίχες εἰσὶ τὐλάχιστον.
Merc.	*Merc.*	Ερμ
You say well, come, off with these.	Bene dicis, depone & hanc.	Εὖ λέγεις, ἀπόθου καὶ τοῦτον.
Phil.	*Phil.*	Φιλ.
Who shall be the Barber?	Quis abradet?	καὶ τίς ὁ ἀποκείρων ἔσται;
Merc.	*Merc.*	Ερμ
Menippus with a Ship-axe shall dispatch it,	Menippus, accipiens nauticam securim, abscindet illam,	Μένιππος ὁ τοσὶ, λαβὼν πέλεκυν τῶν ναυπηγικῶν ἀποκόψει αὐτὸν,
and make use of the Ship ladder for a block?	& scala navali pro fulcro utens.	ἐπικόπῳ τῇ ἀναβάθρᾳ χρησάμενος.
Men.	*Men.*	Μεν.
No Mercury: give me but a saw,	Non Mercuri: sed serrã mihi trade,	Οὐκ ὦ Ερμῆ· ἀλλὰ πρίονά μοι ἀνάδος,
there will be more sport in it.	magis enim ridiculum hoc erit.	γελοιότερον γὰρ τοῦτο.
Merc.	*Merc.*	Ερμ.
The axe will serve.	Securis sufficit.	Ὁ πέλεκυς ἱκανός.
Men.	*Men.*	Μεν.
Look, thou shewest more a man,	Euge, humanior nunc appares,	Εὖγε, ἀοθρωπινώτερον νῦν ἀναπέφηνας,
having parted with the stinke of it.	ubi deposuisti illius fætorem.	ἀποθέμενος αὐτοῦ τὴν κινάβραν.
Shall I pare a little from his eyebrows?	Vis detraham parũ ex superciliis?	Βούλει μικρὸν ἀφέλωμαι καὶ τῶν ὀφρύων;
Merc.	*Merc.*	Ερμ.
Yes, for they ad-	Maximè, nam has	Μάλιστα, ὑπὲρ τὸ

vance

vance upon his brow.	super frontem etiam attollit.	μέτωπον γὰρ καὶ ταύτας ὑπῆρκεν.
I know not why exalting himself.	Nescio quare erigens seipsum.	Οὐκ οἶδ' ἐφ' ὅτῳ ἀνατείνων σεαυτόν.
What's this?	Quid hoc?	Τί τοῦτο;
dost thou weep wickednesse?	etiam ploras senex?	καὶ δακρύεις ὦ κάθαρμα;
and shrinke at death?	& mortem refugis?	καὶ πρὸς θάνατον ἀποδειλιᾷς;
Come therefore ascend.	Conscende igitur.	Ἔμβηθι δ' οὖν.
Men.	*Men.*	Μεν.
He hath one thing heavy	Unum adhuc gravissimum habet	Ἓν ἔτι τὸ βαρύτατον ἔχει
under his arme.	sub alâ.	ὑπὸ μάλης.
Mer.	*Mer.*	Ερμ.
What Menippus?	Quid Menippe?	Τί ὦ Μένιππε.
Men.	*Men.*	Μεν.
Flattery Oh Mercury,	Adulationem ô Mercuri,	Κολακίαν ὦ Ερμῆ,
which hath been very advantageous to him in his life.	quæ multùm in vita fuit illi utilis.	πολλὰ ἐν τῷ βίῳ χρησιμεύσασαν αὐτῷ.
Phil.	*Phil*	Φιλ.
And you Menippe cast off that liberty,	Et tu igitur, ô Menippe, depone libertatem,	Οὐκοῦν καὶ σύ, ὦ Μένιππε, ἀπόθου τὴν ἐλευθερίαν,
and your confident talk,	& loquendi fiduciam,	καὶ παῤῥησίαν,
your jollity, your generosity,	lætitiam, generositatem,	τὸ ἄλυπον καὶ τὸ γενναῖον,
and your laughter,	& risum,	καὶ τὴν γέλωτα,
you onely deride all others.	solus enim alios rides.	μόνος γοῦν τῶν ἄλλων γελᾷς.
Merc.	*Merc.*	Ερμ.
By no meanes:	Nequaquam;	Οὐδαμῶς.

but

but take these things,	sed habeto illa,	ἀλλὰ ϗ ἔχε ταῦτα,
light, and easie for Carriage,	levia & portatu facilia,	κοῦφα ϗ πάνυ εὐφορα ὄντα,
and fit for navigation.	& ad navigationem utilia.	ϗ πρὸς τὴ καλὰπλουν χρήσιμα.
But you Rhetorician,	Tu autem Rhetor,	Σὺ δ' ὦ ῥήτωρ,
leave your mighty loquacity,	depone tantã verborum loquacitatem,	ἀπόθου τὴν ῥημάτων τῶν τοσούτων ἀπειρολογίαν,
Antitheses, and adequation of words,	Antitheses & verborum adæquationes,	Ἀντιθέσεις, ϗ πεισοσάσεις,
your periods and your Barbarisms,	periodos & barbarismos,	περιόδους ϗ βαρβαρισμὸς,
and your other overcharge of words.	& alia verborum pondera.	ϗ τ' ἄλλα βάρη τὴς λόγων.
Retor.	*Rhetor.*	Ρητ.
See I cast them away.	En jam abjicio.	Ἠν, ἰδὲ ἀποβάλλομαι.
Merc.	*Merc.*	Ερμ.
'Tis well done.	Bene habet.	Εὖ ἔχει.
Now, loose the Cables,	nunc solve funes,	ὥρα λύε τὰ ὑπόγεια,
let us hale up the ladder,	scalam attollamus,	τὴν ἀναβάθραν ἀναλάμβανωμεν,
weigh the Anchor,	anchora attracta esto.	τὸ ἀγκύριον ἀνασπάσθω.
Hoist sail.	Pande velum.	Πέτασον τὸ ἱστίον.
Look to the Helm Ferryman.	Dirige clavũ Portitor.	Εὐθυνε ὦ πορθμεῦ τὸ πηδάλιον.
A faire passage to us:	Bene sit nobis,	Εὖ πάθωμεν,
Why doe ye lament fools?	quid ploratis stulti?	τί οἰμώζετε ὦ μάταιοι;

and

and you moſt of all you Philoſopher;
that loſt your beard ſo lately?

Phil.

Becauſe oh Mercury I thought,
the Soule had been immortall.

Men.

He lies,
they are o'her things afflict him.

Merc.

What are they?

Men.

Becauſe he ſhall not have ſuch coſtly ſuppers,
nor going out in the night,
undiſcovered to any,
muffling his head in his Cloak,
he ſhall walke the round about the wanton houſes,
and in the morning couſening the novices,
he takes money for his temperance.
Theſe are his vexations.

& maximè Philoſophus tu,
paulò ante barbâ ſpoliatus?

Phil.

Quia putabam ô Mercuri,
animam eſſe immortalem.

Men.

Mentitur,
alia videntur illum contriſtare.

Merc.

Quænam?

Men.

Quia non amplius tam opiparas cœnas habebit,
neque noctu exiens,
omnes latens,
pallio caput involvens,
proſtibula in orbem luſtrabit,
& manè decipiens juvenes,
pecuniam accipiet ob ſapientiam.
Hæc contriſtant ipſum.

κὴ μάλιςα ὁ φιλόσοφος σὺ,
ὁ ἀρτίως τ πώγωνα ἀφῃρημένος;

Φιλ.

Ὅτι ἐγὼ ᾠόμην,
τὴν ψυχὴν ἀθάνατον ὑπάρχειν.

Μερ.

Ψεύδεται,
ἄλλα γὰρ ἔοικε λυπεῖν αὐτόν.

Ερμ.

Τὰ ποῖα;

Μερ.

Ὅτι μηκέτι δειπνήσει πολυτελῆ δεῖπνα,
μὴ ἓξ νύκτωρ ἐξιὼν,
ἄφαντος λανθάνων,
πῷ ἱματίῳ τὴν κεφαλὴν καλυψάμενος,
περιέισιν ἐν κύκλῳ τὰ χαμαιτυπεῖα,
κὴ ἑωθεν ἐξαπατῶν τοὺς νέους,
ὀβὴ τῇ σοφίᾳ ἀργύριον λήψεται.
Ταῦτα λυπεῖ αὐτόν.

Phil.	*Phil.*	Φιλ.
And are not you troubled Menippus to dye?	Et tu ô Menippe non gravatè fers quòd mortuus sis?	Καὶ σὺ ὦ Μένιππε οὐκ ἄχθῃ ἀποθανών;
Men.	*Men.*	Μέν.
How should that be?	Quomodo?	Πῶς;
that made hast to death,	qui ad mortē properavi,	ὃς ἔσπευσα ἐπὶ τὸν θάνατον,
without any invitation?	nemine vocante?	καλέσαντος μηδενός;
But while we are talking,	Sed interea dum loquimur,	Ἀλλὰ μεταξὺ λόγων,
I heare a noise,	clamor aliquis auditur,	ἡ κραυγή τις ἀκούεται,
as it were of some crying from the earth.	sicut quorundam à terris clamantium.	ὥσπερ τινων ἀπὸ γῆς βοώντων.
Merc.	*Merc.*	Ερμ.
'Tis so Menippus,	Sic est Menippe,	Ναὶ ὦ Μένιππε,
and not from one place.	non ab uno loco.	οὐκ ἀφ' ἑνός γε χώρου.
But some gathering in multitudes,	Sed illi in cœtum convenientes,	Ἀλ' οἱ μὲν ἐς τὴν ἐκκλησίαν συνελθόντες,
are all laughing aloud	læti rident omnes	ἄσμενοι γελῶσι πάντες
for Lampichus death,	propter Lampichi mortem,	ἐπὶ τῷ Λαμπίχου θανάτῳ,
and his wife is taken by some women,	& uxor ejus à mulieribus comprehenditur,	καὶ ἡ γυνὴ αὐτοῦ συνέχεται πρὸς τῶν γυναικῶν,
and his young Children,	& liberi nuper admodum geniti,	καὶ τὰ παιδία νεογνὰ ὄντα,
are persecuted with many stones,	crebris feriuntur lapidibus,	βάλλεται ἀφθόνοις τοῖς λίθοις,
by boyes.	à pueris.	ὑπὸ τῶν παίδων,
Others acclaime to	Alii extollunt Dio-	Ἄλλοι δὲ Διόφαντον

Dio-

Diophantus the Rhetorician,	phantum Rhetorem,	τὸν ῥήτορα ἐπαινοῦσιν,
at Sicyone,	in Sicyone,	ἐν Σικυῶνι,
repeating a funerall oration	orationes funebres recitantem	ἐπιταφίους λόγους διεξιόντα
for this Crato,	pro hoc Cratone,	ἐπὶ Κράτωνι τούτῳ,
and there the Mother of Damasias howling,	ibíque Damasiæ mater ejulans,	κἀκεῖ ἡ Δαμασίου μήτηρ κωκύουσα,
leads the lamentation of the women	inceptat lamenta cum mulieribus	ἐξάρχει τοῦ θρήνου σὺν γυναιξὶν,
for Damasias.	propter Damasiã.	ἐπὶ τῷ Δαμασίᾳ.
But none weep for thee Menippus,	Te autem nullus ô Menippe deflet,	σὲ δὲ οὐδεὶς ὦ Μένιππε δακρύει,
you lye most quietly of all the rest.	tu tranquillus jaces solus.	καθ' ἡσυχίαν δὲ κεῖσαι μόνος.
Men.	*Men.*	Μεν.
Not so, Mercury.	Nequaquam ô Mercuri.	Οὐδαμῶς ὦ Ἑρμῆ.
But you shall heare the Dogs anon howling miserably over me,	Sed canes paulò post audies, ululantes miserabiliter super me,	Ἀλλὰ ἀκούσῃ τῶν κυνῶν μετ' ὀλίγον, ὠρυομένων οἴκτιστον ἐπ' ἐμοὶ,
and the Crows whipping themselves with their wings,	& corvos verberantes se alis,	καὶ κοράκων τυπτομένων τοῖς πτεροῖς,
when they come together to bury me.	quando convenientes sepelient me.	ὁπότ' ἂν συνελθόντες θάπτωσί με.
Merc.	*Merc.*	Ερμ.
Thou art generous oh Menippus.	Generosus es ô Menippe.	Γεννάδας εἶ ὦ Μένιππε.
But now we are come to land,	Sed quandoquidẽ trajecimus,	Ἀλλ' ἐπεὶ καταπεπλεύκαμεν ἡμεῖς,
goe you to the seat	vos quidem abite	ὑμεῖς μὲν ἄπιτε [illegible]

in justice,	forũ judiciale,	τὸ δικαστήριον,
keeping streight that way,	rectam illam viam progredientes,	εὐ θεῖαν ἐκείνην προϊόντες,
I and the Ferryman will fetch others.	ego & Portitor alios accersemus.	ἐγὼ καὶ ὁ πορθμεὺς ἄλλους μετελευσόμεθα.
Men.	*Men.*	Μεν.
I wish you a good voyage Mercury,	Bene navigate, ô Mercuri,	Εὐπλοεῖτε ὦ Ἑρμῆ,
let us goe forward.	progrediamur & nos.	προΐωμεν δὲ καὶ ἡμεῖς.
Why doe ye stay?	Quid igitur moramini?	τί οὖν ἔτι καὶ μέλλετε;
you must receive your judgements,	Judicari oportebit,	δικασθῆναι δεήσει.
and the torments they say are mighty	& pœnas dicunt esse graves,	καὶ τὰς καταδίκας φασὶν εἶναι βαρεῖας,
wheels, and vultures, and stones,	rotas, vultures, & lapides,	τροχοὺς, καὶ γύπας, καὶ λίθους.
for every mans life shall be laid open.	ostendetur autem uniuscujusque vita.	δειχθήσεται δὲ ὁ ἑκάστου βίος.

FINIS.